the Intercollegian and Far Horizons

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In this issue:

What Do American Students Want?
RICHARD H. EDWARDS

The Christian Choice
W. A. VISSER 'T HOOFT

The World-Wide Christian Revolution
BASIL MATHEWS

This Academic Freedom
CHESTER S. WILLIAMS

Who Is Responsible for Mob Violence?
RAYFORD F. LOGAN

China's Changing Face
SHERWOOD EDDY

DECEMBER · 1934

Versatile!

Here are some of the ways THIS MAGAZINE may be used:

---to supply topics for a cabinet discussion (see Visser 't Hooft's series, and Allan Hunter's last month, and Rayford W. Logan's in this issue).

---to keep your reading up to date (see the book reviews).

---to put you in touch with the work of the Christian missionary enterprise (see this issue and watch for articles by Albert Schweitzer, Frank Laubach and others).

---to let you know what students in this country are thinking about---and what they are doing.

---to keep you informed about the World's Student Christian Federation which bands together in active unity the students of forty-four nations.

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The Intercollegian and Far Horizons

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The Intercollegian and Far Horizons

A Venture in Student Journalism Dedicated to the Christian World Community

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For All the World . . .

THE one thing you cannot tolerate in a Christmas tree is exclusiveness. The unshared Christmas becomes a bitter blasphemy. And the problem of the unshared Christmas can scarcely be solved by a bit of sentimental kindness here or there. Indeed even if we could give one good day to every human being in the world as the happy expression of our Christmas spirit, the other three hundred and sixty-four days would sit in judgment in the name of the Christmas spirit. If we will be entirely frank we will have to admit that Christmas is either a bit of meaningless mummery or else it commits us to a perpetual pursuit of the ends of good will for all the world. Our behavior during the rest of the year gives us the right to an authentic observance of Christmas. The world can never be better than the individuals who compose it. And a man's first gift to the world must be a personal life which if duplicated some millions of times would make a good world. This is rather a terrifying demand. But our Christmas tree for the world will be rather a make-believe unless we face this demand.

The next requirement also is stern enough. We must get into the fight against the exploitation of man by man in our own country. We must take seriously the relationships of productive good will in our own land if we are to speak authentically about them to the rest of the world. Our treatment of Negroes in this country does not add to the effectiveness of our criticism of Hitler's treatment of Jews in Germany.

Then we must set about making our republic an actual factor in increasing good will in the world. If our national policies are constantly promoting international friction we can scarcely make the contribution we desire to the cause of peace. If we would fight war we must fight the causes of war. And we must see to it that this republic is not one of the causes.

If we would be a part of a world of good will we must know other people, their culture, their literature, their history, their great men, as we have never known them before. The gift of understanding growing out of knowledge would be a great Christmas gift for any man to offer to the world.

Last of all we must lift our testimony with clear and trenchant power for every cause which represents good to the human race. We must thus get the world into our minds if we are to have a share in changing the mind of the world. We must thus get the world into our hearts if we are to have a share in changing the heart of the world.

It is almost odd to think how all such thoughts and all such devotions come from a God who could not let pain alone, who could not let men bear unshared burdens, who could not keep out of a world which needed him. Perhaps that Incarnation which created the Christmas spirit will prove ultimately the only secure authentication for the social passion which would remake the world. The sentence "God so loved *the world*" has a curious way of twining about every candle of every Christmas tree.

■

Meaning of the Saar . . .

THE tangled mesh which is international relations and in the midst of which people meaning to be Christian must make up their minds how to live, comes to a tight knot in the Saar Valley. That little area, with fewer inhabitants than any of the larger American cities, is a miniature of the conflict between modern social forces throughout the world. As an artificial political unit torn from Germany and now administered by the League, it is a product and symbol of war. Its coal and iron mines which, with their derivative industries, contribute twenty per cent of the whole German output, belong to France. Thus it symbolizes the economic interest which today is the basis of all political struggle, as well as that struggle itself in its most acute form—

economic jealousy between adjoining nations. In January the inhabitants of the Valley are to vote whether they will rejoin Germany, go over to France or remain under the League. The circumstances already arising as this event comes near symbolize the present state of democracy—only too well. The nazis are filling the Valley with a thick smoke of propaganda and intimidation. Many thousands who are in favor of the present neutrality and eager to work for it openly, are in deadly terror of what would happen to them if they did and if then, in the end, the nazis should win. Out of some 800,000 inhabitants, 500,000 had in November already registered to vote—which must put about 300,000 children and dead persons on the rolls. The commissioner of the League therefore has taken drastic steps to purify the election. These steps have included the discharge of the Saar police force, said to be in the pay of the nazis, and the announcement that the League may be asked to bring in French police or even French soldiers. If that should be done, the Saar, in addition to all the dangers it now embodies, would become the ripe bursting seed of the "next" world war. For all these reasons, as January approaches, the whole world will have its eyes on the Saar with anxiety. Some will feel dazed by a potential disaster they can do nothing to avert. Others will be driven by the exhibit in that spot to a more grim and desperate opposition to the political, economic, nationalistic and military evils in their own vicinity. The American Christian student need be neither dazed nor grim nor desperate. THE INTERCOLLEGIAN AND FAR HORIZONS would like to see him finding in college a deep-rooted faith and poise out of which he would be constantly framing action: anti-war agitation immediately; refusal to fight if the Saar should lead to war in the future; steady, wise, persistent alignment against capitalistic and nationalistic forces wherever he is in contact with them.

■

Whither the S. C. M.? . . .

IN a recent issue we reviewed the events of the past months relating to a more united Student Christian Movement. To anyone concerned primarily with organizational regularity, these events must be most disconcerting. Each section of the country is at a different stage in its consideration of this "high-voltage" question. Some sections are decidedly *pro*, some decidedly *con*, others are somewhere between. It is a complicated situation and it is possible that we may be on the verge of national disintegration. That is a real danger, but in our estimation is in no sense an inescapable course.

Rather we believe that in these emerging field plans for a more vital and effective work (Middle West, New England, Southwest and others) we have an upsurge of life which may bring us a new and far more potent national unity than any we have known in the past. This can be a real solidarity of purpose, planning and of fellowship in national meetings even though structurally the South and the Middle West, for example, may continue permanently on their present basis while the movement in some other fields may be united. These differences in structure as in program emphases easily may enrich our national life rather than detract from it.

Two things it seems to us are necessary in the present situation: (1) A national policy, on the part of the Y. W. C. A., Y. M. C. A., S. V. M. and church bodies, of coöperating with field groups on any plan of program and structure which seems best to the local Christian leaders in the colleges in each field. This really is a reaffirmation of the policy on which the Y. M. C. A. and Y. W. C. A. always have sought to operate. (2) A field policy, in the Middle West as in the Middle Atlantic, which reciprocally recognizes the advantages of national unity and is willing to make concessions in field independence in order to achieve it.

Without these two interlocking policies we face not only the falling apart of the national movement into provincial units; we condemn to extinction or to a missionary status certain sections of the Movement which—as that among Negro students—are now carried as an integral part of our national fellowship. Fortunately there is much evidence that in the fields as well as nationally these very policies are being advocated strongly. We urge their early adoption even though it will mean definite and in some cases legal concessions on the part of the Y. M. C. A., the Y. W. C. A. and the field groups.

■

(Reprinted from the College Press)

Nice People . . .

WE ON this campus are great for discussion groups. We go on and on, discussing and rediscussing and finding facts. We pride ourselves on being fair and liberal and critically analytical. But are we? Perhaps a few of us really know our own attitudes in regard to some of the world's great problems. But most of us go merrily on our way, happy that a few noble-minded individuals are willing to take the burden of the world onto their very young shoulders. We pride ourselves on being liberal in this most liberal of liberal colleges. We're all open-minded and ready to listen to all sides of the question. We're so unbiased racially. We are the democrats of democrats.

Yet, one does not notice any member of another race being welcomed with open arms by fraternities and sororities. One searches in vain for one who is truly unprejudiced and absolutely just to all religions and races and creeds. And we get tight-lipped and stubborn in the eyes when someone suggests we really do something about the social order under which we live.

So we go on, planning international weeks and discussing all sorts of situations and projects, and patting ourselves on the back because we're so liberal. Then we go home and wonder why God made any kind of people other than like ourselves. Because we are so nice—so abominably, hopelessly, eternally nice that we're afraid to do anything about it.

RALPHINE BRADY

in *The Pacific Weekly.*

What Do American Students Want?

"Buildings, endowments, administrations, courses, athletics, activity-provisions—all are ultimately dependent upon basic student desires."

◆

By RICHARD H. EDWARDS

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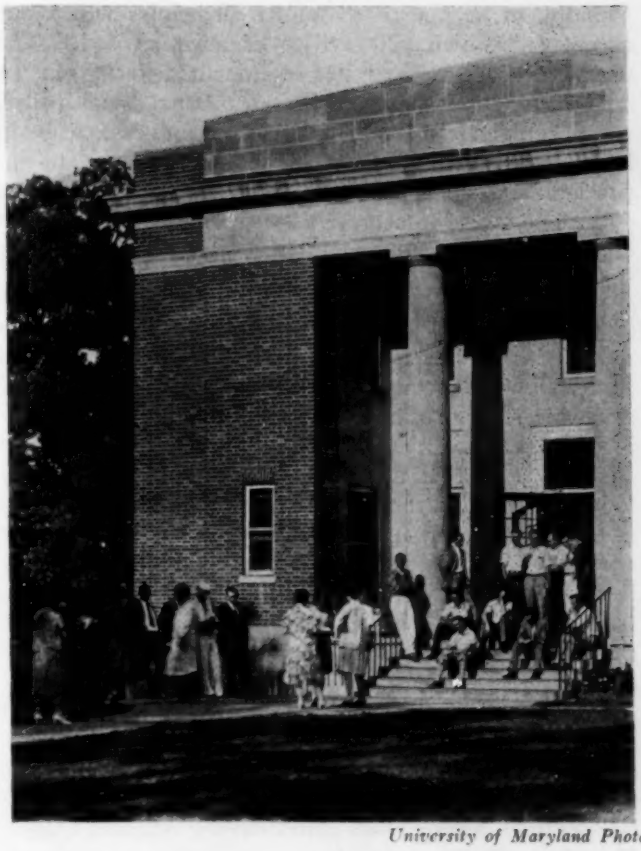

University of Maryland Photo

FLOWING under the surface of campus life, underneath the dates and activities, the classrooms, laboratories and libraries, there moves a stream of psychological desires. The tops of the waves where they toss to the surface are some of them flecked with spray, but the currents are mostly submerged, unsually invisible and silent. Nevertheless, they run strong in the total sweep of the stream. They change its banks, they color its waters, they roughen its surface from below, and they move on with relentless power.

The deep desires of American students are too little understood as the dynamic factors in university life, yet ultimately they shape its course more effectively than administrative regulations, curricular requirements or the passing winds of student opinion that ripple the surface. What do American students actually want? That is, in the end, the most important question upon every American campus. Buildings, endowments, administration, courses, athletics, activity-provisions—all are ultimately dependent upon basic student desires.

Devastating Idea!

Dangerous suggestion! Perhaps so, but if true, to be recognized as true and given due place in our common thinking. Space limits forbid even a partial list of academic courses which have been discontinued because of lack of demand, new courses offered in response to student interest, administrative regulations altered by student sentiment, and educational methods improved by student coöperation. Even these relatively stable banks of the academic stream are for the stream rather than for themselves, and in the swiftly changing currents of undergraduate activity the structures that float about on the surface are formed and reformed with light regard for history or tradition. The history of its own activity-forms is in undergraduate consciousness "bunk" indeed. The stream of student desires itself is the all-important factor.

This thesis does not of course imply that all the stabler parts of the body of Old Doctor Academicus, if I may shift the figure, are subject to the whimsical proposals of successive undergraduate surgeons. He is a reasonably well established old gentleman; a minor operation or two does not seriously interfere with his health. But the rugged old codger in his clearest moments knows that ultimately the configurations of his life depend upon basic and fundamental student desires.

Fifteen Majors

What do American students actually want? That question has been asked of many student groups, east and west. Their answers vary, and many different classifications are possible, but finally they seem to come down to these fifteen major wants:

(1) The desire for action, self-expression. (2) The desire to have new experience, to discover new facts and values. (3) The desire for personal approval, recognition, to make good, to win a place among one's fellows, to have status and social security. (4) The desire for recreation, amusement, play. (5) The desire for independence, for liberation from parental and other forms of domination. (6) The desire for friends, for personal relationships with the same sex. (7) The desire for a mate from among friends of the opposite sex, and a home. (8) The desire to find the right vocation for the sake of fundamental self-expression and for economic security. (9) The desire to lead, to control others. (10) The desire for training in skills and the acquisition of knowledge useful in a productive vocation, for creative work. (11) The desire for culture, for wide contacts with people, books, art, music, drama, and the like. (12) The desire for rightness, to live

soundly, in keeping with known principles which one accepts as his own, and to discover new ones. (13) The desire to share in the relief of human suffering, in the achievement of social justice, a better social order. (14) The desire to be at home in the universe, to be in harmony with its fundamental laws and forces, to appreciate and appropriate its most meaningful values. (15) The desire to achieve a synthesis of all one's own chief desires in well integrated activity, to be a living unified person.

Great Quest

If these desires and others like them are powerful forces flowing through our common life—shaping the academic structure, buoying and sometimes even rocking the boat, they constitute one of the most important subjects of study in the American college and university today. Why not, therefore, a widespread study of the psychological approaches to student experience? How are these basic desires being expressed? How can they be more fully released? How can they be brought to their fullest high type expression upon the American campus and afterward. *That* I suggest is a worth while quest.

This quest is worthy of the clearest thinking of all students who would understand and organize themselves as psychologically honest high grade persons. Here is a theme for informal discussion groups and for basic courses having to do with dynamic religious values. Here is an honest outreach for honest men and women into the wider ocean of our common life.

Two main aspects of such a study present themselves. The first is descriptive: a searching identification and description of these desires as they run through the stream of campus life. What are they? Where do they toss to the surface, or run on thwarted and submerged? Where do they show up stained and discolored in whirlpools of egocentricity and antisocial conduct?

The second aspect is constructive. How may these desires be cleansed and released in limpid and powerful currents, ocean bent? This is the main business of all dynamic education and especially of all education that is genuinely religious. Instead of beginning far away with *a priori* postulates and historic doctrines to be superimposed upon young people, the task before us is to find what and where we really are, as young persons in the midst of modern life as it is; to seek out the resources and the ways in which the dynamic flow of our life can be released at its best into society at large.

Resources now available, to mention only a few, are: the relatively new knowledge of dynamic psychology and sociology; great biographies; great fiction; all the literature of religious aspiration and devotion. The Bible is full of fresh meanings for those who study it as resource material for this quest. Will the teachings of Jesus be found to be outmoded for those who pursue it? Why prejudge the case? Why not study* them afresh to see if they actually bear out his words, "I came that they may have life and may have it abundantly"?

* The editors recommend:

The Story of Jesus. Thomas W. Graham. Association Press. $1.50.

Jesus and His Cause. Bruce Curry. Association Press. $1.00.

Jesus, Prophet of Galilee. Paul M. Limbert. Association Press. 25 cents.

The Bible and the Quest for Life. Bruce Curry. Oxford University Press. $1.75.

A Prayer of Youth

We stand before you, our Father, the youth of the world. On every side we meet with nationalism, fascism, communism and many other "isms" of our day. Wherever we turn we find only negative answers to our questions. But amidst the chaos a voice is saying, "That ye may have life, and have it abundantly."

We thank you, Father, for your Son, this Voice, to whom we may turn for guidance in this puzzling time in the world's history. Jesus, in his own time, found himself asking questions that are essentially the same as those we are asking today; looking out across his own much smaller world he saw race prejudice; social inequalities, international fears, hatreds. Completely consecrated to you, he was able to make an unparalleled contribution to his own time and ours.

O Father we pray that we may be like Jesus. We would understand his mind and make ourselves like-minded. We, the youth of today, even as the youth Jesus in his day, would use our minds and our bodies to change this hate-torn world into a world of peace and of abundance for all men. As we try to do this we would lean confidently on your strength. Amen.

Adapted from
The Epworth Herald.

THE CHRISTIAN CHOICE

Second of a series of seven articles discussing a philosophy of life for students today

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By W. A. VISSER 't HOOFT

◆

WE MUST choose. But what or whom shall we choose? If we put the question abstractly—that is, outside the realm of our actual, personal life—we shall never find an answer. For in the abstract, purely intellectual realm, that one element will always be lacking which alone can bring us to a choice: the element of compulsion, of becoming convinced and of being forced to accept, which is characteristic of the great discoveries of truth. A choice which is to become the basis of our whole life must have something of the inevitable about it and this happens in the realm of "being" rather than in the one of "thinking." It is, however, the characteristic of the concrete choice that we can talk about it only in the form of description and not in the form of argument. For as a concrete choice it is concerned with facts and realities and not in the first place with ideas.

Concrete

The Christian choice, the choice for Jesus Christ as the one ultimate truth and as the standard for everything else in or around us, is such a concrete choice. It must therefore be *told*. That is why the New Testament is such an amazingly factual book which even in its most argumentative parts bases itself completely on stories, or happenings. When it speaks of "preaching" it does not refer to preaching in our modern sense, as the presentation of interesting or uninteresting ideas, but rather to "heraldings"—the announcings of things that have happened and which demand to be communicated. What is the story of the Christian choice?

There is somewhere and at some time in the world's life a man called Jesus. The curious thing about him is that he exerts such a strange fascination that in all countries and in all generations men are continually worrying about him. Some follow him, others attack him, even more try to use his authority and name for their particular purposes. But few among those who count, who make and break the world, remain completely indifferent to him.

On the whole, however, the intensive occupation with this man results in the extraordinary situation that there appear almost as many pictures of him as there are attitudes to life. Every age, every party, every country, yes almost every individual tries to get Jesus on its side.

Portraits

Every age: there is an eighteenth century Jesus who looks strangely like a dignified free-mason, and a nineteenth century Jesus who resembles in all essentials an enlightened democrat of the liberal variety.

Every party: there is the revolutionary Jesus of the communist Barbusse; the bourgeois Jesus of Bruce Barton; the pacifist Jesus of Tolstoy; the militarist Jesus of the Kaiser.

Every country: there is the Aryan Christ of H. S. Chamberlain and of the "German Christians"; the Jewish Christ of the liberal Jews; the Russian Christ of Dostojewski; the Indian Christ of Radakrishnan.

Some of these portraits are better than others. Some are näive or cynical attempts to exploit Jesus for some cause which has no imaginable relation to his message and mission. Others are attempts to honor him by bringing him as close as possible to the concrete realities of our time. All however reveal a universal tendency to use this man for some extraneous purpose which does not originate from him but from some other source. We know the result. It is that the smoke-screen of contradictory conceptions of him has become so thick that many find it impossible to arrive at any personal estimate of the real man Jesus.

If this were the end of the story we would better forget him and look elsewhere for help and leadership. But it is not. There is another side. While it is true that Jesus has at all times been interpreted in so many different ways that his real face has been *hidden*, he has also at all times broken through these interpretations and thus been *revealed*. What I mean may best be illustrated by the story of Jesus' visit to Nazareth. When his fellow citizens tried to lay hands on him "he made his way through them and went off." Is this not what he has done again and again in the history of Christianity and what he does today?

Scandal!

There is in the Jesus of the New Testament a curious power of initiative, which no human efforts can break. It seems as if God himself had taken care that Jesus should never be successfully pigeonholed. The Jesus of the New Testament remains bigger, richer, more unexpected than any or all books and sermons about him. Those who have seriously tried to discover him have always been forced to confess that in the last analysis they could not fully understand or interpret him. He makes his way through us. Consider how he plays havoc with our standards of morality in denying the very foundation of our social morality which is exterior conformity and not (as he teaches) purity of motive

before God. Consider again how he calmly contradicts our conceptions of what is rationally possible and what is not, with his conception of God's personal care for all his creation, from men to sparrows. The fact is that, whether we like it or not, the real Jesus scandalizes us. But we do not realize it, because we are so hopelessly accustomed to him and are not sufficiently pagan to look on him with fresh eyes. The scandal consists in his turning upside down all our values: he prefers the poor in spirit to the enthusiasts for culture; Mary to philanthropic Martha; the children to the wise and experienced grown-ups. It becomes even more painful when he claims to be the Messiah, the one and only bridge between God and man. And it finds its climax in his conscious acceptance of death on a cross, in which he bids us to see a great act of God, in fact the central event in the whole history of mankind. Before this Jesus, the Jesus presented in the Gospels, we can only conclude that he cannot be fitted in with our standards and conceptions, that we cannot really "understand" him, if understanding means to give him a place in the known world in which we really live. We must agree with H. G. Wells that "he is too big for our small hearts."

Alternative

The situation is then that we must choose between Jesus and ourselves as we are. Since we cannot fit him in with our world we stand before the alternative either to forget him or to let ourselves be fitted in with *his* world. If he really goes his own royal way, we must decide between that way and ours.

The Christian is a man who has faced this choice and who has come to the conclusion that Jesus is right and that he himself was and is wrong. To him it has become the simple truth of his life that Jesus speaks with authority and not as the scribes, not as the philosophers, the scientists, the theologians—and not as the little philosopher, scientist or theologian in himself. He has discovered that if there is a contradiction between Jesus' world and our world, this means that our world is abnormal, out of joint, and that his is normal and true. He ceases therefore to "interpret" Jesus and simply listens to him. He does not eternally interpret him. He is willing to throw all "truths" away, to get hold of *this* truth. He sells all his pearls for the pearl of great price.

Star

But why should he be willing to run this extraordinary risk? And what is this unique authority which he finds in Jesus?

If he dares to make this claim it is that in and through Jesus he hears a call, a personal demand addressed to himself. He becomes aware that Jesus represents God's question to man. As Jesus asks, "Whom do you think that I am?" he is forced to reply, "Thou art the Son of the living God" for as he listens to Jesus he feels that a hand is being laid upon his life, and he recognizes the God whom he has been seeking all the time. The meeting with Jesus becomes the crucial event of his life. Through Jesus God says, "You are mine." And he knows now that the whole of his life depends on one thing only, namely whether he will respond to God, now and again and again.

He may know little theology and have only vague ideas of all that Jesus stands for. One thing alone is certain, that so far he has been moving in a chaotic world, pushed in all directions by forces inside and outside himself, and that now he has found the centre of it all, the one sure orientation point, the guiding star. This fact, the fact of God intervening through Jesus in his life, is the one thing that really matters to him. He can now set out on his road and this time his difficult journey will at least have a goal.

To those who have thus chosen, Jesus is the one touchstone of all that they find in or about themselves. Not merely is he a most remarkable hero or a great prophet or an inspiring example. He is simply *the* way, *the* truth, and *the* life. Nothing is good, except it be good in *his* sense. Nothing is true except it can stand *his* test. He is the point for which Archimedes looked in vain when he exclaimed, "Give me one steady point outside the world and I will lift the world out of its joints."

It may be remarked that this view of Jesus remains after all quite as subjective as all others since the very idea of choice implies that in the last analysis the object chosen depends on the chooser. Is not this authority of Jesus finally equivalent to the authority of our own experience and insight?

Perspective

It all depends whether we look at the Christian position from the outside or from the inside. From the outside it is of course simply one position among others and no more than a purely human and therefore relative and fallible attitude. But from the inside, that is from the point of view of those who have chosen, it looks quite different. For they cannot forget that their decision for Christ was a decision against their own authority, against their own conceit and pride and to them therefore it is inconceivable that the truth of Christ should depend on their assent. Of course they are deeply involved in the process and not merely in a passive way, but once the great turning point has come, they have parted with their autonomy and given their freedom away.

But cannot they take it back again? Does not the chosen leader finally depend for his position on the will of the people? The fact is that in choosing the Christian discovers that he does not really give away something that belongs to him but rather that he gives back to God what had always belonged to God and what he had stupidly tried to keep for himself. The leader which he would appoint proves to be the born leader who has been ruling all along by his own right.

Is it possible for a modern person, bathed in the atmosphere of relativity, aware of the immense variety of religions and accustomed to the long perspectives of history, to make this choice which really means, as a friend once put it to me, to hang the whole world on one nail?

(Turn to page 72.)

THE WORLD-WIDE CHRISTIAN REVOLUTION

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By BASIL MATHEWS

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THE only broadcasting station to which you can listen in with an ordinary receiving set in every part of India, China, and Japan, is, I am told, Moscow. The U. S. S. R. has its University for Oriental Students where Indians, Chinese, Japanese, and other Asiatic peoples are trained as missionaries of bolshevism. This means that, once the villages and cities of Asia are equipped with wireless sets—a process already begun—at least eight hundred million Asiatics (not to mention Africans) will be able to hear the gospel according to Marx, transmitted in their own language from Moscow. As I was listening in to Moscow some days ago, and heard a woman explaining persuasively in good English to all parts of the world the Soviet Government's educational system, I realized afresh how incessantly and insistently communism is missionary.

As we listen in to Hitler or read some ringing speech by Mussolini—if we hear of some new reform initiated by Mustapha Kemal, or see Mahatma Gandhi headlined in the papers of the world, we watch the missionary evangel of nationalism attracting millions of the world's best youth. The same is true of our mechanistic industrial civilization. From every poster hoarding in the world, from scores of thousands of periodicals in many languages, industrialism proclaims the Good News of more and better and cheaper products to supply the ever-growing needs of mankind.

All these world forces that are claiming to guide, control and feed the life of man are today missionary.

Inescapably Missionary

Can those who hold that, in Jesus Christ, the ultimate reality of the universe broke through into the human scene, be less missionary than the bolshevist or the nationalist? If we are sure that his Good News of the Kingdom of God is the sole permanent foundation for world peace, and for a new order throughout human life, then to publish it is incomparably the most important work in the world. If we have come to see that Jesus Christ shows man what God—that Ultimate Reality—is really like; and if we are sure that he brings to man not only the principles by which man's life as an individual and corporately should be governed, but also the power to carry those principles into action, then it is the thrilling and central task of the Christian Community to make his gospel understood everywhere. As Nicolas Berdiaeff, that great Russian philosopher, puts the challenge to us today, "The only thing with which we can confront an integral communism is an integral Christianity." This means Christianity in all its original, drastic, revolutionary force, proclaimed and lived out on a world scale. Christian missions are not today an attempt to put a picturesque savage into ugly European clothes and set him ringing the cracked bell of a zinc church. They are a serious, convinced, world-wide process, aiming at creating among all races new persons and a new world-order of life in accordance with the will of the Father who created us all.

Blue Print to Achievement

Two questions immediately emerge. The first is, Can we really envisage, so to speak, the engineer's blue prints of a Christian world order? Secondly, Is there any conceivable hope that the Christian forces in the world could achieve it? We may perhaps readily agree that ultimately there is, and can be, nothing Christian in the full sense, except personality. Organization is essentially a tool of the spirit. A society, or a Government Foreign Office, or even a League of Nations, is like a railroad train or a typewriter. It is a neutral thing in itself and can be used by men to work good or evil. The basis then of a Christian world order must be in the life of persons and must be perpetually renewed from its source.

If, however, across the whole world, millions of individual people, living in comradeship, are committed to the enterprise of realizing on earth the Kingdom of God, and if, in so doing they have as their ally the Ultimate Reality of the Universe—"The Father Almighty"—surely their project is practical. Essentially a Christian world order would be one in which all human relationships spring from, and are governed by, the truth that God is a Father, and wills that all his children live in love and justice toward one another. That in itself would involve an overwhelming and continu-

Ewing Galloway

Radio reaches the Congo

ous revolution, compared with which the communist revolution is both a minor and limited affair.

To start with, for instance, the Christian Church across the world is on the whole tied to the bourgeois outlook on life. As Nicolas Berdiaeff shows us so clearly, the Church is implicitly taking sides in the class war by being involved, perhaps fatally, with the existing order. If we ask ourselves what a world order in the region of economics means from a Christian point of view, using, say, the tests of the Sermon on the Mount, should we not be driven to some such pillars of a new world order as the following: That all motive, and therefore, all organization in industry and commerce, must be coöperative rather than acquisitive. That secondly, that same organization of industry and commerce must be rooted in good will, and have as its goal the common welfare. That thirdly, getting raw materials from areas like Africa and Asia must be subordinated to the good of the community of the peoples of those lands, and therefore, where need be, must be subjected to social control. And, lastly, that the ultimate horizon by which industrial and commercial organization is tested, is that of man regarded as a child of God. This means that neither self nor family, neither city nor nation nor class is ultimate; that all these must be integrated to the full-orbed planetary life of man. If these principles are indeed Christian, they are awfully revolutionary, and putting them into effect is going to mean the suffering of severe struggle and even persecution and ostracism.

We might pass from the economic to the political sphere, and apply the same principles to international relations and find them just as revolutionary. This is neither the place, nor am I the person, for trying to detail, in an expert or authoritative way, what is involved in the Christian Revolution in all these relationships. To explore that whole sphere and try to arrive at a clear picture of a Christian world order is, surely, however, the immediate and urgent task of all of us who are filled with a passion and belief for establishing the Kingdom of God on earth.

Is it deluded optimism to believe that both in the younger and older generations of the contemporary Christian community across the world, there are many millions who have not yet "bowed the knee to Baal," in the form of accepting the existing order? Those of us who have had the thrilling joy of coming face to face with men and women like T. Z. Koo and David Yui, or Miss Tseng in China; Kagawa or Miss Michi Kawai, or Dr. Ebizawa in Japan; Miss Tilak or Dr. R. O. Philip, or Dr. Datta in India; Professor Jabavu in Africa, and hosts of others who could be named, are sure that this fellowship of the Christian Revolution exists potentially around the world. That revolution, however, always, and everywhere, must begin within each of us personally, and be continuously renewed in and extended from our own inner life. Only as we find salvation by being released from our personal futility and receive power; being liberated from our shackles of evil motive and habit and receive freedom; and escaping from our inner loneliness into fellowship —a power, a freedom and a fellowship that we find in Christ, shall we be ready for the demands that are bound to face all who look out across the chaos of our present turmoil, toward the hope of a new Christendom.

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The Freshman in Holland

THE freshman in Holland has, as everywhere, two big goals. The first, quite near, is to enter into student life with body and spirit; the second, more far away: to fulfil his study, which will last five to seven years. He knows this time is a very important one, which he would like to use in all directions his aspirations can imagine. It will be the time of his life in which he is still free to do what he likes—within certain limits, of course. Now he has to form his *own* ideas about the big problems of our and all times, and —not less important—to make real friends. Often the graduate will say the latter was the best result of his student days.

So the cardinal question for freshmen, living in lodgings, as all Dutch students, is how to attain all this. The best way is to enter a student society. But these are of different characters: the freshman must choose, always choose (that, he soon finds, is his whole life!).

The biggest and oldest union in all the universities is the "Corps." For more than a hundred years it has been the custom that you cannot get in except by being "fagged" for two or three weeks, made absolutely bald (three months afterwards it is still visible!), and pumped out about all the most important and most nonsensical subjects you can imagine. After all, these weeks are a very peculiar time, binding close together those who have endured together; a time in which the freshman gets acquainted with many people, although he is not the leading person in the acquaintance!

Then there is the ceremonial inauguration in the hall of the university. It begins with the oath of allegiance to the Corps and to its motto (as *honestum petimus usque* in the case of my own, the Amsterdam Student Corps) taken in the presence of the Rector of the university, professors, and former members or "senators" of the Corps. This opens big horizons for the freshman.

Indeed, freshmen may have great expectations, the realization of which lies in their own hands, if they use all the possibilities. The Student Christian Movement can help them to find the way which is also the truth and the life: Jesus Christ.

G. J. SCHOLTEN,
President of the Dutch Student Christian Movement.

THIS ACADEMIC FREEDOM

In printing this frankly partisan article we wish to draw attention to the determined effort in some universities to curtail free discussion of controversial questions. This is a serious issue to which we need to bring calm minds and common sense.—The Editors

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By CHESTER S. WILLIAMS

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PROVOST Ernest Carroll Moore has taken drastic administrative action to save the University of California at Los Angeles from the "red revolutionaries" plotting its destruction. Five students, including the student presidents, three members of the student council and a Phi Beta Kappa co-ed have been suspended for a year. The athletes organized as vigilantes to fight the "red menace." Three thousand students gathered in the quad to demand an open hearing for the suspended students, and the police cars arrived just in time for "riot" headlines to hit the afternoon papers.

"The university is a hot-bed of communism," declared the Provost, thus outstripping the highest hopes of Marx and Lenin. The educator has been reading Bukarin and the *Modern Monthly*. He has discovered that the "revolutionaires" operate through a "cell system" with the purpose of "revolutionizing a small percentage of the students that can accept the revolutionary way out, and to neutralize the overwhelming majority of the students." The latter quotation, culled from the *Modern Monthly*, he had printed in the student paper.

Enter Rampant Pacifism

The reason for this search into the tactics of the revolutionaries is explained by an economic phenomenon. In beating the bushes of Southern California for funds, the Provost discovered an abhorrence of "communism," a fear that the least departure from Hooverian doctrine inevitably would lead to "communism"; indeed, may be communism in disguise. When students opposed compulsory military training, as they did almost every year; or when they applauded a speaker who raised questions about our present economic system, letters flowed into the office of the Provost demanding that he stop radicalism on his campus. Terse notes suggested that the writer's funds were not available for institutions which permitted people like Kirby Page or Paul Blanshard to propagandize the students.

The Provost himself one time had made a speech opposing military training in schools and colleges, but that was before he started to build a new university. He forgot about that when he became intrigued by the dialectical determinism by which the revolutionaries undermine the institution of capitalism by leading the mass of students in a fight against war and similar evils. He began to see the hand of Moscow in the perennial movements of students against compulsory drill. When two Methodist students refused to drill, it became quite obvious that disloyalty was spreading. The case gained national publicity by going through the state courts to the Supreme Court of the United States. The letters demanding that the Provost stop radicalism and un-American propaganda became more insistent.

About two years ago, a group of students asked permission to hold a peace meeting in the auditorium with Dr. Einstein as the chief speaker. Dr. Millikan, under whose guidance the great German moved at California Institute of Technology, thought it would "not be dignified" for a physicist to talk pacifism before what were rumored to be radical students. So Upton Sinclair took the platform. Dr. Moore had police there to see to it that the meeting should not be disturbed, and the Legion was provoked that he didn't use them to disperse it after it was discovered that it was to be "radical." More letters came, and speakers from the Legion and the Better America Federation set about telling the public about the "hot-bed of radicalism" at the state university.

About a year ago Homer Challaiux, commander of the Legion in California, was invited to speak to a group of 200 students at a symposium held at the University Y. W. C. A. on the question of preparedness. A pacifist minister was on the program. The students applauded the pacifist sentiments and plied the Legion Commander with embarrassing questions which subtly suggested that they were not one hundred per cent with the strictly "American" position of preparedness. (Which position, of course, bears a striking similarity to the Japanese, German, French, English, and Italian on the same subject.) The Legionnaire concluded that he was addressing reds, and that the pacifist preacher was an outright communist. Being a voluble gentleman, he managed to spread his conclusions to many women's clubs and business organizations. More letters entered the files of the Provost.

With the exception of the Hamilton-Reynolds case, the academic year 1933-34 passed without any great "red" disturbances. Then came a "new deal" in student government.

The New Council Gets Going

A number of the members of the student council got the idea that student self-government should be used to

express progressive and liberal ideas and cease being a rubber stamp for the Graduate Manager. They took their jobs seriously.

The Graduate Manager and Dean of Men brought in a proposal for a big Navy Day project to be sponsored by the student body as an act of patriotism. They were to promote a contest among the Boy Scouts on "Why a Big Navy." The contest was to be financed by a "patriotic" organization. The student leaders had heard about the ways of the munitions manufacturers and concluded that other than patriotic motives were behind this proposition. So they turned it down. The patriotic groups were informed of this "un-American" action. More letters poured into the Provost's office.

Then they faced the question of the Armistice Day football game. In the past this had been carried on in coöperation with the American Legion, which had charge of the morning exercises. This activity netted the Associated Students $27,000. The young idealists argued that the Legion was a propagandist organization; that it emphasized militarism and expressed chauvinistic sentiments. They voted against coöperation. The Legion, outraged, saw the hand of "Moscow" moving in the student council. They demanded that the Provost take action to "purge the campus of radicalism."

Youth has a way of being active on many fronts when it sees the possibilities in exercising power. They discovered that the coöperative bookstore, and the student cafeteria were running a deficit. That didn't seem logical with business as flourishing as it was. They began to ask questions and to go through books. There were rumors that a report would be made.

"Open Forum" Starts Something

This "new deal" council then began to manifest interest in establishing a student controlled "Open Forum." They discussed it at length, and proposed plans to the Provost. He disapproved.

Now, it happened that the National Student League was eager to have an Open Forum. Celeste Strack, an attractive debater, Phi Beta Kappa and member of the National Student League, was for the Open Forum. She had dates with one of the members of the council. They went to country clubs to dance. She had lunch once with the student president. She was followed by detectives. It was quite clear the pretty little radical was using feminine lure to control the council!

The students held meetings on their "constitutional privileges," as provided in their Associated Student's Constitution, to discuss plans for a petition for an Open Forum. The Provost informed them through a spokesman that if they insisted on using their "constitutional privileges" these would be taken away from them. This being a dubious loss under the circumstances, the students planned another meeting to consider the form of the petition. Police appeared and informed the early comers that if it was to be a communistic meeting, or if a petition should be circulated, everyone would be arrested. It so happened that the students had already decided to postpone the matter until after the election and see what the council would do at that time.

Acme

After the "riot," U. C. L. A.

Two little girls on the Forensic Board found out that their chairman had said that the Board was insisting on election speeches and the Open Forum. They went to the Provost to make the suggestion that their chairman had misrepresented the Board and was under the thumb of the radicals. It happened that the Forensic Chairman was working for the election of Upton Sinclair. In any case, this was the last word. Bukarin had not exaggerated. The "cell system" was within the gates. Out went the letters to the students informing them that they were suspended for one year for using their offices to promote the program of the revolutionaries and "to destroy the university."

The Storm Breaks

No sooner had the students received their letters than the afternoon papers carried headlines, with a statement from the Provost charging the students with a "deal" with a "communist" organization, "using their offices to destroy the university by handing it over to an organized group of communist students." The statement charged Celeste Strack with "persistent violations of the regulations of the University, including the holding of communistic meetings on its campus." All of the students deny the truth of the allegations and implications.

The National Student League offered to display its minutes which show conclusively that the organization went on record against supporting John Burnside as student president. He is a member of *Scabbard and Blade,* National R. O. T. C. fraternity. The National Student League is against the R. O. T. C.

(Turn to page 92.)

Who Is Responsible for Mob Violence?

This blunt assignment of guilt assumes urgency because of the imminence of the Scottsboro executions (now stayed by the Alabama Supreme Court until February 8).—The Editors

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By RAYFORD W. LOGAN

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MOB violence, particularly in the South, is deeply rooted in the lethargy or active support of the recognized leaders of the community, namely the church, the press, law-enforcement officers, and the schools.

Church and Press

In few sections of the country does the church still have so strong a hold on its constituency as it has in the South. The historically close alliance between the church and the vested interests of the community is as firm today as "before the war." During slavery the pulpit was the bulwark of the "peculiar institution"; typical of the support given it by ministers was the declaration that in Exodus, Leviticus, and Deuteronomy was "proof positive that to buy and hold a person in slavery harmonizes with loving that person as ourself." It is not unlikely that behind the closed doors of white churches similar rationalization takes place today with regard to the use of mob violence. Few indeed have been the pastors who have dared to try to calm the mob spirit before the act or to condemn it afterwards.

Equally blameworthy has been the attitude of the press, although many editors are becoming outspoken in their denunciation of lynching. This allocation of blame to the press comes not only from Northerners but from the pen of a young white Southerner, Dr. Arthur Raper, in his *The Tragedy of Lynching*,* a report of the Southern Commission on the Study of Lynching. A perusal of the *Tuscaloosa News* (Alabama) is an excellent example of the manner in which a local paper may tend to foment the mob spirit and then seek to palliate the crime. In this case the paper explained the lynchings of the summer of 1933 as the act of "The Carpet Baggers of 1933," meaning the I. L. D. organizers.

Educators and Officials

Teachers, according to Dr. Raper, figure conspicuously among the apologists of lynching. This conclusion finds considerable support today. The president of one of the white Georgia universities, who conducts an occasional column in an Atlanta daily, publicly condoned the California lynchings. Probably he is unique. But college presidents generally have been as silent as many of the leaders of the church, and the few liberal members of their faculty have likewise necessarily been silent.

The failure of law-enforcement officials to afford adequate protection to their prisoners is notorious. In some instances the sheriff has absented himself deliberately from the jail. In others he has allowed his prisoner to be taken from him. In still others, he actually has participated in the crime. This writer can not accept as valid the point of view that takes pride in the fact that no Southern governor has publicly condoned lynching. Their silence has been in some respects more disastrous than Rolphian tirades. No nation-wide condemnation harasses the silent governor.

Economic Side

The masses of the people have thus found encouragement, from the silence or active participation of their natural leaders, to continue their use of mob violence. In the background of this practice is the determination of white people to continue the economic exploitation of the Negro. W. T. Anderson, editor of the *Macon Telegraph* (Georgia) expressed this determination with commendable frankness: "During slavery," he said, "we gave the Negro something to eat, some clothes to wear and a cabin to live in. Today we give him something to eat, some clothes to wear and a cabin to live in." But the Negro is beginning to ask for something more. He wants to send his children to school; he wants to support his church; he wants to buy a little farm and a radio; he wants to eat something besides fat-back and sorghum, to wear shoes when he goes to church and to buy an occasional dress for his wife. In other words, he wants some cash. In so doing he comes squarely into competition with the poor white man who in many instances is only slightly removed from the poverty of the black man.

Obviously, the poor white man is not to blame for the poverty of the South. Just as long as capitalists continue to pay indecent wages to white men, just as long as they continue to hire black men at starvation wages because they can get white men at only slightly higher wages by telling them that higher wages can not be paid because Negroes can be hired for less, just so long will the white laborers be determined to use every means to take from the Negro what they themselves lack. It becomes easy, then, to understand the intense hatred of the white workers against the communists who preach the solidarity of labor and who urge Negroes to organize to "get their rights." The white workers do not see communism as a battle against capitalists. They see it only as an insidious effort to deprive them of the little they have in order to give some of it to the Negro.

The most active support to mob violence has come in recent years from the Ku Klux Klan. Because this or-

* *The Tragedy of Lynching.* Arthur Raper. University of North Carolina Press. $2.50.

ganization is not so blatantly active as it was a few years ago, many observers forget the seed that it dropped on fertile soil.

The time-worn argument that rape of white women by Negroes is the prime cause of mob violence had so abundantly been proved false that further denial is unnecessary. Careful studies by white Southerners show that not more than one-sixth of the lynchings have been caused by alleged rapes. The other five-sixths, as Dr. Raper points out, have resulted from trivial things such as bringing suit against a white man, trying to act like a white man, refusing to pay a note, seeking employment in a restaurant, expressing sympathy with a lynched Negro, and conjuring.

On the Campus

The task of white students in the South is clearly not an easy one. It is much easier today, however, than it was two years ago. Southern white women, national church bodies with large Southern constituencies, and the President of the United States have condemned lynching and mob violence in no uncertain terms. The Southern white student may, therefore, approach the problem without fear of being accused on all sides of being a "nigger-lover."

In the second place, these students should not hesitate to go frankly to their college president and ask him what his stand is. His answer does not necessarily have to be reported. But the students will not fear reprimands or dismissal for holding meetings to discuss the question if the president has given them permission to do so. In the event that the president condones lynching or refuses to permit the discussion of it, he might be requested to express his views in an open forum of the student body.

If any considerable number of students manifest their desire to make a study of mob violence, most of the college presidents will find it difficult to refuse the request. The best available, as a guide in this study, is Raper's *The Tragedy of Lynching.*

After an adequate period of study and discussion, college students might express themselves publicly, as Southern women, some church bodies, and the President of the United States have done. It cannot be argued convincingly that mob violence is not a question of concern to students. They are the potential leaders of their section. And that section is being held up to the ridicule and scorn of the world as a section in which even some of the most respectable citizens are members of sadistic mobs. This is an awful indictment. Do the intelligent students of this proud section tacitly admit that they, too, condone these acts?

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THE CHRISTIAN CHOICE

(From page 66.)

I do not say that it is easy. I know something about the objections that may and should be made and I make them myself almost every day. But here again we find that curious turning of the tables by which it seems that the initiative is taken out of our hands. When Jeremiah says that God has overcome him, when the apostles say that Christ has chosen them, when Francis Thompson describes the whole process between God and himself as a process in which God pursues and he is fleeing—they mean that there is a moment when all our objections are overruled. The momentum of the reality which comes to us breaks through our power of resistance.

On our side, all depends on our sense of proportion. As long as we are still convinced that we are getting along pretty nicely and that the world is not so bad as it is; as long as we still think that a little more intelligence or education or good will may put things right in our own lives and in the world; in short as long as we still think in petty bourgeois dimensions—the choice for Jesus Christ as the *only* helper looks rather silly and at best superfluous. But when life becomes great and terrifying, when the abyss of our own heart and of the world's power for evil begin to startle us; when we know that great ills demand great remedies and when we see that all our rational and moral resources seem dismally out of proportion with the situation which they are supposed to tackle—then it looks just a little less impossible that God should have to do something unusual to help us.

Today God forces us again to see these real proportions of life. We should therefore all be on the lookout for something big enough to meet the immense need of our world and of our own hearts. Is there anything in heaven or on earth truly sufficient except Jesus Christ?

The Litany of the Dark People

Our flesh that was a battle-ground
  Shows now the morning-break;
The ancient deities are downed
  For Thy eternal sake.
Now that the past is left behind,
  Fling wide Thy garment's hem
To keep us one with Thee in mind,
  Thou Christ of Bethlehem.

The thorny wreath may ridge our brow,
  The spear may mar our side,
And on white wood from a scented bough
  We may be crucified;
Yet no assault the old gods make
  Upon our agony
Shall swerve our footsteps from the wake
  Of Thine toward Calvary.

And if we hunger now and thirst,
  Grant our withholders may,
When heaven's constellations burst
  Upon Thy crowning day,
Be fed by us, and given to see
  Thy mercy in our eyes,
When Bethlehem and Calvary
  Are merged in Paradise.

COUNTEE CULLEN

in Copper Sun.

China's Changing Face

a letter from (literally) a flying observer

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By SHERWOOD EDDY

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I HAVE been having the novel experience of taking part in evangelistic campaigns in which the chief means of transportation was by air. And this article is the first one I have ever written in an airplane!

Three times this week we have flown—twice in the private plane of General and Madam Chiang Kai-shek, provided by their generous courtesy. Both of them have taken keen interest in the campaign of the Youth and Religion Movement, which is to be conducted throughout China, including the sixteen cities which I am now visiting, together with my brother Brewer, at the invitation of the Chinese leaders. I shall soon have to fly by plane to the western province of Szechuan, bordering on Thibet, as we have not two months to spare to go up the gorges of the Yangtze by boat. This airplane is typical of the fact that China is moving fast in more ways than one. Below us in sunshine and shadow is the winding yellow Yangtze studded with picturesque sails, with clustering villages along its banks, in ever shifting scenes of surpassing beauty.

In the last two days I have had two remarkable interviews: one with the former Communist Field Marshal, General Kung, who captured the capital city Changsha and who has now turned fully and finally against Communism as the chief menace or millstone around the neck of China; and the second with that heroic missionary of the American Board, George Shepherd. No one would be more amazed than George to be called a hero, but if he is not such, then I never saw a hero in my life. He was surrounded by the Communists near our American Board station. Eight of his fellow missionaries, Catholic and Protestant, were killed and others seized and held for ransom. But George escaped and he has been invited by General and Madam Chiang Kai-shek and the National Christian Council of China to inaugurate a Christian program for the rehabilitation of this province of Kiangsi recently recaptured from the Communists. It is in this province that the capital of the U. S. S. R. C.—Union of Soviet Socialist Republics of China—has been located, and where an army of a hundred thousand soldiers is still fighting fiercely.

Backwash and Tide

In China today we are witnessing the stupendous process of 400,000,000 people, or one-fifth of the population of the world, in the midst of a vast forced transition from the ancient and medieval into the modern world. Yesterday I went through the old provincial capital of Nanchang, with its narrow back alleys and handicrafts unchanged from the time of Christopher Columbus, and its moral codes, customs and superstitions older than Confucius, who lived some twenty-four centuries ago. Then I passed into the broad modern streets, boulevards, parks, electric light plants, radio stations, airdromes and fortifications of Changsha, the challengingly new military capital of China. These modern paved streets are not only piercing China's ancient conservative cities but opening up broad highways of thought and modern civilization throughout what was once "changeless China."

Two simultaneous processes are taking place in this ancient land. One is the disintegration of the old order which is visibly crumbling to decay and threatens China with banditry, civil war, foreign invasions, chaos and demoralization. Strangely enough the two countries which perhaps lead the world today both in corruption and crime are China and the United States (See the Wickersham Reports, Vols. I and II). America has her gangsters and graft and China her bandits and "squeeze." China may still be a little backward at some points. She has not yet produced the equivalent of Dillinger, Big Bill Thompson, Huey Long or the lynching governor of California.

The second process in China is one of recreation and reconstruction. She has to build a whole new civilization under terrific pressure. The only question is, can she do it in time? Certainly I never saw in any other country one-tenth of the splendid work that is being done in economic and rural reconstruction in this tragic yet glorious country. China is troubled both by bandits and communists. These have multiplied since Japan took advantage of China's weakness to seize her four rich Eastern Provinces, foment further strife in divided China, block plans for her reconstruction, force the resignation of the best League experts who were working for her rehabilitation and finally overshadow and menace all North China by her economic domination. This commercial penetration can become military conquest whenever Japan chooses the time, the occasion and the "incident." I witnessed her seizure of Mukden and Manchuria "to preserve the peace of the Far East" and am now observing the proposed extension of her economic and military imperialism over China and other parts of the Orient.

General Chiang is at last succeeding in uniting nearly all of China and is suppressing communism and ban-

Apt Pupils in a Changsha mission school

ditry in this province of Kiangsi over which I am now flying. Two days ago I journeyed by automobile over some of the 2,600 miles of new roads he has been building through areas recently recaptured from the communists. The whole region was stripped bare. Chickens, hogs, cattle, all were gone. Banks, wealth, the former prosperity of the province, had been swept away during the communist occupation. It reminded one of the devastated areas after the World War.

Communism Fails

I had a thrilling interview with the former Communist Commander General Kung Ho-chung. Poor and illiterate, he had entered the regular army as a boy of sixteen. He swallowed the propaganda that communism was the panacea which alone could save China from her poverty. As a young captain, converted upon conviction, he joined the communist forces and rose rapidly as a commander of one of their six armies in Kiangsi and finally became a field marshal with 70,000 men under his command. In common with other communists, this general received no salary, and all fought and worked with sacrifice and heroism. But communism began to fail economically. After the rich had been destroyed or despoiled an increasing burden of taxation was laid upon the middle and poorer peasants. Any man who had ten dollars was counted a Kulak or a capitalist. Each worker had to provide three months' labor without pay. Goods became scarce and prices rose. Salt cost more than a dollar an ounce; a foot of cotton cloth, two dollars.

The first communist army to enter a district was often led by zealous young idealists; but others followed, actuated with barbarous cruelty. About one-third of the population in the counties they seized, fled or starved or were killed. The general estimated that over 300,000 of the people in this province had perished. The whole province was impoverished. He finally left the movement, believing is to be the worst menace of China, despite its ideal aims, its sacrificial service and its suppression of squeeze and corruption. Communism had been the natural revolt of youth against intolerable economic and moral conditions in the decaying civilization of old China. But it has been tried and has failed in this province of Kiangsi and elsewhere. They could socialize wealth in Soviet Russia but they could not communize poverty in China, which has less than half an acre of arable land per capita.

New Life, New Hope

General Chiang with a terrific moral drive has opened up roads through this communist territory, in this long backward and neglected province which had been fleeced by its own grafting officials. Himself a Christian, not only in name but by conviction, he and his wife were convinced that only dynamic and vital Christianity could furnish the motivation and the sustained sacrificial drive and consecration that would be necessary to take over the work of rural reconstruction, rehabilitation and education so desperately needed in this desolated province.

All turned to our devoted George Shephard, missionary of the American Board, who had been driven away from the neighboring province of Fukien by the communists. He has gathered a heroic band of Chinese Christian college graduates who, like the communists, are serving without salary. If they can maintain their present manner of life these Christians will out-think the communists, will outlive them, outdie them. I found them living in a poor parsonage and church, recently vacated by the communists. They were opening schools in the old temples and ancestral halls. The dust-covered idols were left in the dark alcoves, and schools which were to change life and not merely ideas were buzzing in the old temples. This group of devoted workers have their economic experts on rural reconstruction, scientific agriculture, seed selection and the founding of coöperative societies. They will in time have aid for the farmers in the cultivation of wheat, rice, cotton and cottage industries. There I met an agricultural expert, sent out by the League of Nations to apply the gathered experience of Denmark in the great Christian movement for people's high schools and coöperative

(Turn to page 76.)

"Resolved: Religion Is a Curse to Humanity"

why a delegation is going to India

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By LUTHER TUCKER

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"RESOLVED: That religion is a curse to humanity." The two American students* who came in out of the broiling sunshine to the Assembly Hall at Lucknow Christian College, to uphold the negative against Indian undergraduates, perhaps took the debate more seriously than their opponents. Not that they minded the occasional laughter, but they felt certain that they were dealing with no laughing matter. The decision by vote of the audience upheld the affirmative.

That picture gives you one hint why, in these days which are none too easy for ourselves, we are concentrating our efforts to make possible a delegation from our Movement to the Student Christian Movement of India. It is not because we think they need it, but because they asked for it. Four years ago they made their first request, and now at last the project has been undertaken in the name of the Student Christian Movement of America and calls for active support of students throughout the country.

After combing the field for the four best people for this unique venture, every one of them has agreed to go. It has been a difficult decision for some to make, breaking in as it will for eight months into their regular work, but they see the significance of the job to be done.

Why a Delegation?

It is signficant, first and foremost, because "the old hold and dominance of religion in the life of India has been largely lost." This especially is true of students. "The fact is that spiritual forces have long ceased to be the determining factors in their lives." So writes a competent observer, R. M. Chetsingh, in the current *Student World*.

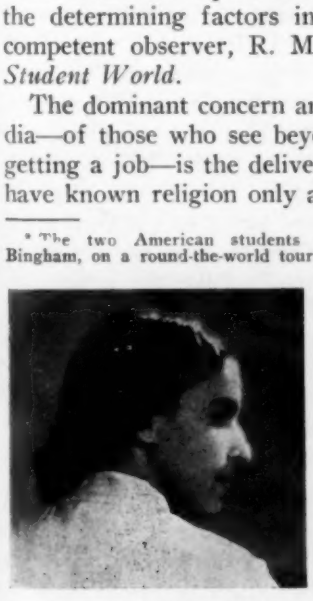
The dominant concern and passion of students in India—of those who see beyond their individual need of getting a job—is the deliverance of their nation. They have known religion only as an obstacle to their cause. Its divisive power, evidenced in the Hindu-Moslem conflicts, has weakened India's front against British rule. Its oppressive power is seen in the way the superstition it has fostered has helped to "bring about and perpetuate," the same writer says, "the injustice and wrong which are so embedded in Indian life."

What of Christianity? Many want to wash their hands of it most of all. It is the white man's religion, the religion of the oppressor. Good or bad, they will accept nothing from the White West until India has attained a position of self-respect and equality. But Christianity, many of them would say, is bad in any case. Through its British supported missions they charge it breeds an attitude of servile submission which cuts the nerve of revolutionary activity.

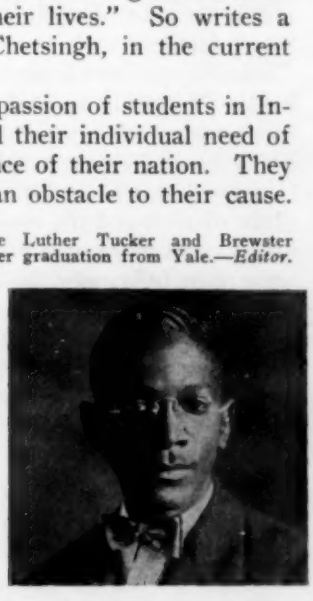
Is their charge true that Christianity is the opiate of oppressed peoples? Have we a right to sit back and let this understanding of the mission of Jesus be the prevailing one in India? To answer an emphatic *No* to either question is to give an emphatic *Yes* to this enterprise. The personal and social significance of the Christian faith is not an abstract theory to the quartet who have been chosen. It has gripped their lives with a profound concern that Christianity's power for liberating human life be translated into effective action.

Howard Thurman, teaching at Howard University, Washington, D. C., has been working specifically on the question of Christianity and the underpriviliged. His insight and charm are known to students in all parts of the country who have met him at conferences or elsewhere. He is more than matched by Sue Bailey Thurman, his wife, a graduate of Oberlin who became widely known and loved—without her present last name—during the four recent years when she was a National Secretary of the Student Y. W. C. A. Grace Towns Hamilton, serving in that capacity now, traveled in the South and Southwest after graduation from Atlanta and Ohio State Universities, and has been Vice-president of the National Student Assembly of the Y. W.

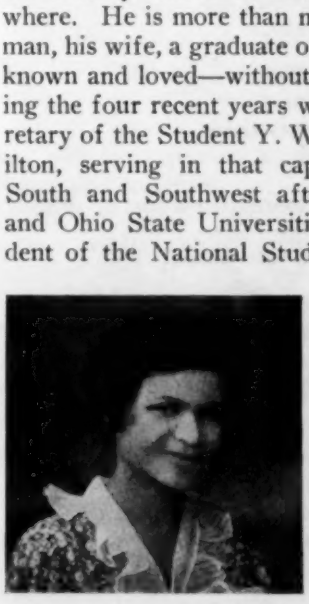
* The two American students were Luther Tucker and Brewster Bingham, on a round-the-world tour after graduation from Yale.—*Editor.*



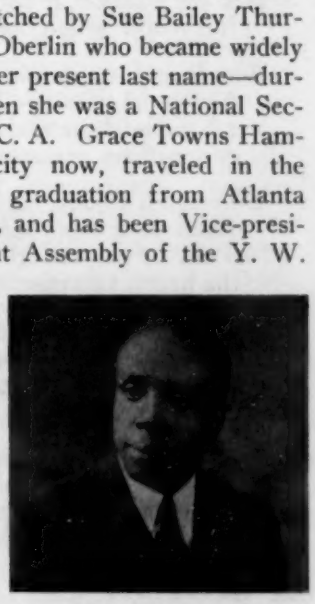
SUE BAILEY THURMAN



EDWARD G. CARROLL



GRACE TOWNS HAMILTON



HOWARD THURMAN

C. A. and a faculty member at Clark University. The most recent graduate is Edward G. Carroll who went from Yale Divinity School in 1933 to be pastor of a Methodist church in Virginia.

Why Negro?

But why is it an entirely Negro Delegation? The answer is simple. They are the members of our Movement who can do an effective job in India today; the Indian Movement knew that and asked for them and no others. They can speak to the Indian situation because of the comparable position to which we have subjected their race in this country. Like the Indians, they are concerned with the liberation of their people. White Americans, on the other hand, would be received as just one more example of patronizing oppressors preaching love. Indian students will listen to American Negroes; they will command respect few white men could.

Let's Dig In!

Yes, we *must* send this delegation and dig in to raise the support which will make it feasible no less than the spiritual backing which will increase its power. Out of a budget of only $2,500, students are raising one-half. Many summer conferences and a very few local Associations have already made pledges, but the work has just begun. The delegation sets sail for India next fall, so the money must be raised during *this college year*, and the sooner you work out your local scheme the better chance you have of getting it!

Some groups are planning dinners or teas to which possible givers in the community are invited to hear the plan presented by the best available speakers, including a Negro where possible, or some one who knows India. Sometimes the thing to do is to ask people to give their money or pledges at the meeting; usually it is better to follow up the leads individually by personal interviews. Carefully planned publicity in college and local papers before and after such meetings is most desirable. Other Associations plan benefits of various sorts or are able to gain the support and coöperation of church groups. Still others include an item in their own budget besides searching out the individuals among students and faculty who will help. Any and all methods are good. The important thing is for each Association to set up an India Delegation Committee right away who will take leadership and responsibility on their shoulders for making the Association itself, and the campus and community too, aware of what we have undertaken, and who will work out a money-raising scheme.

It is a venture which calls for the strongest support we are capable of giving, because it is bucking the rising tide of divisive forces which today are setting nation against nation and race against race. It is a practical move toward making actual in the world the spiritual unity of our world movement, the kind of outthrust which God demands of us as members together of the World's Student Christian Federation.

■

"For God So Loved the World"

"For God so loved the world"---nor you, nor me,
Nor any favored few;
Nor any numbers, if but numbers be
The world within our view.

Who loves the rose may find each petal fair
And count them one by one,
Yet is the total life and beauty there
A something not undone.

Who builds a house builds more than wood on wood,
Builds more than room with room;
Nor day by day can tell the total mood,
The hearth's consummate bloom.

No wind-blown sand hill of dissevered souls,
No riven mine, or thine,
This world that with the cosmic rhythm rolls,
This unity divine.

Nor any fragmentary love enfolds
One sprout of life unfurled;
But all with all in one communion holds,
For God so loved---the world.

ROBERT WHITAKER.

from "*Quotable Poems*"
Clark-Gillespie.

CHINA'S CHANGING FACE

(From page 74.)

farming launched by the saintly Bishop Grundtwig a generation ago. It is just such a work, both spiritual and practical, that this devoted band proposes to do in China, as Grundtwig did in Denmark and Oberlin in France.

I was privileged to share the coarse food and humble fare of this ardent band of workers. I joined in their daily morning devotions before they scattered for the day over the countryside with good news for the poor and oppressed, healing for the sick, light for the blind and ignorant and technical assistance for the impoverished farmers and workers. It is one of the most Christlike pieces of service I have ever seen in any land. This little apostolic group, which has all things in common, sang together in Chinese: "Now as we break bread let us give thanks to God. This bowl of rice cost bitter labor for the poor. It is given us by the grace of God and the sweat and blood of our comrades in toil. Let us receive it with reverence in the desire to serve our fellowmen in return." Like the group of Pentecost with its promise of a new humanity, through a new type of individual, a new group in fellowship furnishing a new environment and finally involving a new social order, this little flock in the communist-stricken province of Kiangsi is the promise of a new China.

Everywhere the old and the new are in deadly conflict in China. But the old order is doomed and must fall and the new will build the future. Let us pray: "Thy Kingdom come; thy will be done on earth"—in Kiangsi, in China, in America and the world!

THE CROW'S NEST

THERE will be wide differences, among the readers of these words, in the symbols and the rational terms in which they describe their religious experience. But if we should all ask one another the simple question, What are you living for? there would, I rather think, be substantial agreement. Everyone of us is living for the lasting satisfaction of the deepest hungers within us. The adjectives can of course beg the whole question. What is "lasting" and what is "deep"? But in fact for most of us they don't beg the question. Most of us would pick such things as love, intellectual search, beauty, devotion, the utter losing of ourselves in a cause, as what we *really* live for. Whatever else these are, they are for us the tangibles of God, the eternals. Not in the sense that we intellectually know them to last chronologically "forever" but that they are "all there is." If they don't last we don't care whether anything else does. I at least am ready to say that to be a Christian is to live, like Christ, devoted to the Eternal who is touched and known in these eternals. It is to be traveling along a road, the destination of which is the fulfillment of deep and lasting hungers within us.

THE trouble is that the road is blocked. A dead tree has fallen across it. All of us to some degree and too many with bitter, unredeemed totality, are thwarted from the fulfillment of our deep and lasting hungers. The log that thwarts us is long and thick and heavy, a redwood with centuries of growth behind it. It is the present economic and political forms of "civilized" life. We can't go along the road till we have cleared that off. I say "we can't": some persons can and do; life-views which they hold and for which I shall be the last to rail at them make it spiritually possible for them to slide under and through some convenient cavity and to go happily on their way. I can only say that for some of us that is impossible. We are compelled (and I think this also is a tangible of God) to suffer with all who suffer and as long as any suffer; to be restless and insatiable till we find perfection and the road open for *all*. It is not that we confuse ends with means; it is not that we live, or in the least degree wish to live, for economics and the noise of argument. We know quite well that these are not the eternals. But there lies the tree. We cannot move another step toward the destination till we have chopped and dynamited it off the road.

TO US therefore comes an acute necessity to understand the nature of our task. I wish here to state only one characteristic of it. It is world-wide in scope. It must be done for the entire human race or it may as well not be done at all. If you ask me why, I must simply respond, Because of the kind of world this is. It is a world in which, as some one has said, "when one man bleeds another man turns white." It is a world of fluid and vital unity, wherein we all live on the shores of the same bloodstream and draw from it the common vitamins—or poisons. Steamships, aëroplanes, radios, motion pictures are the physical instruments thus compelling us together. Whether we will accept psychological unity also, or hate and kill one another like tiger cubs in a basket, the fact is that physically, economically and ideologically we are dependent upon one another. Not utopians but professors of sociology assert that there is already emerging a world culture. Yet at present there is a heavy backwash. I meet few persons who care much about world unity. When pinned down they aren't against it but their attention is elsewhere, on something smaller. I fear we are in for a spell of bad weather, in the next twenty years, but I am dead sure we shall be only fighting against our destiny.

THAT is why I want to see at least the Christians get together, completely, round the world. A self-conscious, growing fellowship of them with individuals and "cells" in every political unit in the world. You ask me what good, practically, such a nebulous mass can do. For one thing it can give courage and certainty to a lot of us. It is a fairly lonely business being a realistic Christian, in the ordinary run of North American society. Rubbing shoulders every day with imperialists or provincial or merely materialistic Americans, you soon begin to feel you are a freak. You begin to doubt your own prophecy. Then you feel your spiritual shoulders being rubbed by Chinese and Bantu who hunger for the same new world as you do; and because, with them and with God, you are actually creating that world, you stand up straighter and with a new thrill. Another thing, a world Christian fellowship is still more tangible. It strengthens us to ignore the lines of smaller loyalties and, if they command, to defy their orders. Do you think having known Kagawa I will ever accept my nation's order to shoot him down? Last month German churches defied their government—and won. Out of what strength? Of God's of course, but not only out of his invisible strength. Also out of his strength in the form of a World Church, to which alone their final loyalty was given. Just how that Church can today be kept and strengthened in spite of the desperate weakness of its component units, is another story. But I think dead societies can be cleared off the road of the eternals only by the leverage of some living Society throughout the world. R. P. C.

THE ROUND WORLD

◆ News of Students the World Around ◆

Germany

The increasingly chaotic Church situation, created by the authorities of the Reichs-Church; the uncertainty regarding future developments in the Deutsche Studentenschaft (the official student organization) and the acute financial crisis threaten the Movement's very life. The Auxiliary Movement on which the Student Christian Movement relies more than ever for spiritual and material support has adopted the following resolution:

"It fills us with profound concern that in the Church conflict many of our members, especially close to our Movement, are being persecuted and that their honor as Christians and as Germans is being attacked. We look upon these developments as the inevitable outcome of the heresies and acts of violence which dominate the life of the German Protestant Church today. We assure those who suffer from these measures of our brotherly communion with them and pray that God may strengthen and console them. On the other hand we cannot consider that it is in accordance with the Gospel that members of our Movement should tolerate the attitude of the 'German Christians' without a clear protest or in false neutrality or that they should accept positions from that quarter. We pray God that he will bless the struggle of the confessing Church for the purity and freedom of the proclamation of the Gospel."

■

Three Thousand at Prayer

Since the new policy in the German universities includes the distribution of *all* students over "houses of comradeship" (*Kameradschaftshäuser*) the S. C. M. has organized about twenty-five such hostels. The question remains however whether it will be possible to keep these houses under the spiritual and organizational influence of the Movement or whether pressure will be brought to have them influenced by student leaders who are indifferent or antagonistic to the Christian aims of the S. C. M.

In these circumstances the most encouraging factor in the situation is the response of the students to the work of the Movement. It is true that the number of members has somewhat decreased but this is due largely to the general decrease in the number of students admitted to the universities. The three student conferences this summer have been very well attended. At the same time the evangelistic work through addresses of Hanns Lilje and other leaders, through regular morning devotionals in the universities (in Berlin sometimes as many as 3,000 students attending) or through week-end meetings, makes remarkable progress.

Interest in contacts with Christian students of other lands is keen: "It is amazing how much understanding this present generation of students has for the Federation." That this is true for the Movement as a whole came out very clearly during the discussions on future collaboration with the Federation.

■

Moslems Propose Pairing Off

From Lanao in the Philippines comes a peace proposal which has all the force of simplicity, originality and practicability. The proposal is for nations to enter into treaties to pair off their citizens, at least those who volunteer to be paired off, and exempt them from fighting in any war which may be declared between two nations. If one nation has twice as many fighting men as another it pairs off two men against one.

To Kings and Presidents of forty-five nations, and Pope Pius XI, this proposal has been sent. It is in the form of a letter, printed on brilliant orange paper, the royal color of Islam. The signers are 1,200 Moslem Moros, formerly a warlike people. In the past decade these Moros have undergone a remarkable transformation and now are deeply interested in world events and in world peace.

The proposed plan would adapt the custom which legislators use of pairing off when they prefer not to vote on opposing sides of a bill. Men of similar professions and tastes would be paired off together, doctors with doctors, sportsmen with sportsmen, and presumably thieves with thieves. Each man thus exempted from service will be given the names of his "peace partners" in other countries and will be encouraged to engage in friendly correspondence with them.

The message says that great numbers of high-minded men who are now plagued by the conflict between loyalty to their own country and loyalty to humanity will welcome the opportunity to renounce war if they can do so without disloyalty to their country. The writers believe that if adopted the plan would instantly call forth an immense tide of volunteers in every nation. This vast gesture of friendship would engender confidence and affection and so become a continuous propaganda against war.

The idea was born on Armistice Day, 1933, at a meeting of Moslems and Christians held to pray for peace. Among the signers are twelve Sultans, and nearly two hundred Sheiks, Hadjis, Imams, Panditas, and guros as well as over a thousand other Moslems. There also appear the names of two hundred Christian Filipinos, twenty Americans, eighteen Chinese, and four Japanese. On November 9, 1934 (the day on which

the letters to rulers were released) the imams of every mosque in the Philippines led their worshipping congregations in prayer that the nations may look with favor upon their plan. Friday is the Moslem sacred day.

India

Writing in the *National Christian Council Review*, J. Z. Hodge (a Secretary of the National Christian Council of India, Burma and Ceylon), gives this account of an important event in the life of rural India:

"The average missionary plays many parts in his crowded day, and not least among these is the promotion of Agricultural Fairs, accompanied by Baby Shows and other demonstrations that amaze and delight the rural heart. One such fair was held recently at Pendra Road, in the Central Provinces.

"The fair owes its inception to the Rev. Walter G. Menzies and his wife, two big-hearted and like-minded missionaries of the United Christian Missionary Society of the Disciples of Christ, who look with friendly eyes on their neighbors and take delight in serving them. Mr. Menzies is a good all-rounder, always a source of strength to the missionary side.

"At the first fair held in 1921 the total exhibits were 102; in 1932 they had risen to 1,740, and now in 1934 a record of 2,554 had been achieved. It was an interesting and comprehensive collection that greeted us. In the grain section were 381 entries to which 35 villages had contributed. Forty-three villages conspired to put up a fine show of fruit, flowers and vegetables and live stock. Drawing, handwriting and model clay work with 286 entries made an attractive section, and so did knitting, embroidery and handicraft.

"The Baby Show was a notable event. This was the first time it had been included and since success, instant and satisfying, attended the innovation it is likely to remain. I shared the prevailing enthusiasm when a bonny little Gond baby was given first honors.

"Another attractive feature was the competition, by practical demonstration, of the furnishing and brightening of rural life in which 72 girls from the Girls' Vocational School in Pendra Road took part. Nine booths were employed, and model homes with appropriate furniture, all home made, were set up. No less than 852 articles were brought into use and the result was a triumph of ingenuity and industry.

"The coöperative movement was much in evidence. Advantage was taken of the opportunity to demonstrate the latest achievements in agriculture and animal husbandry, and judging by the intelligent interest shown, the time and energy were well employed.

"The fair left me with varied impressions. Not only was it an object lesson in adult education; it was a very practical demonstration of coöperation. We hear it often said that in rural reconstruction missions and government go each their own way. It was otherwise here where the resources of both were employed in a common endeavor, with altogether satisfactory results. The fair was also a reminder that there are unexplored resources in rural life waiting for some pioneer to release them. . . . In rural reconstruction somebody must take the initiative and surely this is a call to the Christian pioneer. That the fair bears directly and usefully on agriculture, health, housing, education and the general wellbeing of the village people there can be no doubt; and we should like to see its example more widely followed."

■

The Chinese Student Christian Association in the U. S. A. begins its twenty-fifth year. Members of the Executive Board are: (left to right) Arthur A. Young, Editor of the monthly news bulletin, *The Chinese Christian Student;* Y. E. Hsiao, General Secretary; Evelyn Lee, Eastern Department Secretary; Tennyson Chang, outgoing President; Vung-yuin Ting, President; M. C. Yu, Secretary; R. B. Chen, Vice-President.

China

"Please may I join the Y. M. C. A. Motor Mechanics School?" This from a bright nineteen-year-old girl from a well-to-do home in Chengtu.

"Why do you wish to join a mechanic's school? you must know the work is very hard, and you will get clothes and hands dirty."

"I do not mind that because my father has promised us a new car when we can drive and take care of it."

"Well it might not be very nice for one young girl to be in a large class of young men."

"But another student who wishes to join—my sister."

So it happened that Marlene and Winnie Feng paid their fees and joined the Motor Mechanic's School at the "Y," where a class of forty are taking expert instruction in gas engine, batteries and driving.

The instructor is Carman Brace, a Pratt (Brooklyn) graduate of 1932. With his bride, he recently returned to Chengtu and is helping the Canadian Mission Press Electric Department and the Hospital X-Ray, as well as teaching at the "Y." His wife, Pearle, is teaching typewriting to a class of girls. Writes his dad, A. J. Brace, General Secretary of the Y. M. C. A. at Chengtu: "We are in a new day in West China. The girls attempt everything the boys do, and succeed. Moreover, the boys are very chivalrous, and really like the girls to come in on an equal basis."

■

"I do not want my house walled in on all sides and my windows to be stuffed. I want the culture of all lands to be blowing about as freely as possible. But I refuse to be blown off my feet by any of them."—Mahatma Gandhi, India.

MARCH OF EVENTS

—on the local campus

High Lights

Group X. The members of this Yale group have dedicated themselves to do their best "to live Christlike lives," and to endeavor to give themselves "in service toward the building of a Christlike world." The group is open to all who have adopted these two purposes as the central theme of their lives. As practical expression of its philosophy the group's activity this fall is on three fronts: working through the Committee on Labor Legislation toward betterment of labor conditions in the needle-trade shops throughout the state; in support of a committee engaged in an anti-war fight, and a number are making a careful survey in preparation to the setting-up of a coöperative farm for unemployed men. Group meetings, held on Thursdays at 7:00 a. m., are given over in part to some contribution of a spiritual nature, followed by a discussion of personal and social problems, and lastly to planning how they can carry into definite action what they believe.

A Novel Proposal. A group of Hartford Student Volunteers developed during the school year 1933-34 what has come to be known as the Hartford Missionary Fellowship. They are now proposing that they be sent to some unoccupied area in China as an interdenominational mission of specialists in several fields, qualified as a group for making a united approach to the whole community life of the people whom they wish to serve. The fellowship and purpose of the group has deepened with study and prayer, and an effort is being made through the Foreign Missions Conference to find a group of Boards who will sponsor their project.

Success! "Our Finance Drive has just been completed—successfully. The faculty oversubscribed their quota, and the student body has oversubscribed the goal set for their drive. The student goal was $400; not a high figure and not what this campus is capable of giving. But it looks as if the total contributions will be twice as much as they have ever been before. The students are beginning to see the possibilities of a Christian Association."—*Communication from College of the Pacific.*

Night Court. Twelve Whittier students, on visit to Los Angeles Night Court, watched fifty cases come up for trial—most of them charged with drunkenness, vagrancy and similar violations. "The majority of the onlookers were there merely for diversion," reported Mary Powers, Whittier Y. W. C. A. president. "To us it was not entertainment but tragedy. We could not help feeling that many of the cases were the result of economic difficulties."

T. V. A. Sidelight. A circular describing a discussion group for T. V. A. workers reads like the program of a Student Movement group. Under the main title, "Economic Problems Today," answers were to be sought to these queries: What factors determine wage levels in industry? How are the prices fixed for the things which wages must buy? How many of the unemployed have been put back to work? What is the influence of the machine on jobs? Do we have overproduction? What causes under-consumption? What functions do labor unions perform? What do foreign trade and tariffs have to do with our standards of living? The leader of this group is E. B. Shultz of Washington and Lee and Columbia University and more recently of the Middle West Field Council.

Government Interneships. The National Institution of Public Affairs (Washington, D. C.) is sponsoring a program of training and study leading to "interneships in practical government." Winners of appointments will go to Washington for a two months' period (February and March, 1935) for a close-up study of the major functions of the federal government. Each student will be "apprenticed" to a goverment official and will be assigned to some particular case problem for study. A limited number of scholarships are being offered.

The Contemporary "Press." Two contemporary student journals have appeared this fall in sprightly new "dress." *The National Student Mirror* (published by the National Student Federation of America at $1.00) has a striking new cover and contents; *Student Revolt* (published by the National Student League, $1.00), always a beautifully printed publication, is decidedly original in its new lay-out and as vigorous as ever in content.

S. C. M. Handbook. The newly launched Student Christian Movement in the Middle Atlantic Region has published a handbook outlining regional developments leading to the formation of an inclusive Student Christian Movement, how it functions and its program and resources for 1934-35. Copies of the handbook may be secured by writing to Room 802, 347 Madison Avenue, New York City.

Coördination. Under the new plan in the Rocky Mountain Region Stella Scurlock, the Regional Y. W. C. A. Secretary, has helped with men's work on all the campuses she has visited and Barbara Lautz has been in the following schools: Omaha University, Wayne, Nebraska University, Doane, Midland, Kansas Wesleyan, Friends, Wichita University, McPherson, Baker, Ottawa, Southwestern, Kansas University, El Dorado Junior College.

Interfaith Fellowship. The California "East Bay Religious Fellowship" is a going concern. Its opening meeting, with 45 Catholics, Protestants and Jews present, had Professor Alexander Meiklejohn (of Wisconsin Experimental College fame) as speaker. His ad-

dress was a thoughtful analysis of "Liberty: An American Tradition." The fellowship voted to rotate annually its officers among representatives of the three faiths; accordingly Reverend Paul Reager becomes President and Father Thomas J. O'Connell and Rabbi Max J. Merritt, Vice-Presidents. Harry L. Kingman (University of California at Berkeley) is Secretary.

At its opening meeting in October it commended Senator Nye on his munitions investigation and asserted: "The masses of the country are with you in this brave and honest attempt to lay the ground for legislation that will curb the sinister forces that profit from the worst passions of the race."

The fellowship sponsored an interfaith service at Thanksgiving in the Oakland Auditorium.

Coöperation. The college paper can and on many campuses does render invaluable help in furthering projects initiated by the Christian Associations. This editorial in the *Penn State Collegian* is an excellent example of journalism functioning coöperatively with the Association:

> Many students are perhaps not aware of the importance of the "Old Clothes Drive" which is being sponsored by a student committee in coöperation with the local Red Cross and the P. S. C. A. Here is just a sample of the sort of families that a little generosity on the part of Penn State students will benefit; it is the case story of one of Centre County's 1,400 families:
>
> "A family of ten, three girls and five boys, lives in a poorly-furnished dilapidated frame farm house. The roof leaks badly and the father has absolutely no income to pay for repairs. For food the family must depend on a few potatoes and some chickens.
>
> "The family is badly in need of shoes and clothing. None of the children are in school, apparently because of lack of clothing and shoes. The father, who has always been a laborer, was employed as a part-time worker on the roads. He earned only eighteen dollars a month. If he should have an opportunity to go back to work, it would be necessary for him to be clothed."
>
> It is not until the distress of these families is realized, that students get any idea of how important such efforts as the present drive are. Too often students and others, secure in their own well-being, are oblivious to the plight of more unfortunate people. But there is no excuse for pleading ignorance now. Almost every student knows, from his home town experience, just how destitute some families are at the present time. Here is a chance to help relieve some of this distress without any great effort or sacrifice on the part of any student. Boxes for old clothes have been placed in every fraternity, dormitory, and rooming house. They should be well-filled.

Religious Education Fellowship. New York University (Square) has an active Religious Education Fellowship growing out of student desire for an opportunity for fellowship with members in the university who are interested in religion and in the Christian approach to every-day problems. Now in its second year, the meetings this fall are averaging an attendance of eighty. Last year the program was devoted to social problems, creative education, and studies in the field of religious education. This year they have decided to continue working around real Christian issues. They want to learn just what their place is, as Christians, in this social and economic order and how they can grow spiritually through personal devotions. Some of this year's meetings are: discussion led by youth leaders to answer the question, "Is There a Youth Movement?"; a peace meeting on November 10th, at which leaders of peace societies will be questioned about the work of their organizations and ways in which students may participate; a meeting, addressed by Stephen Raushenbush, to consider, "What is the place of a Christian in direct action on social problems?" For its Christmas meeting the Fellowship is planning a worship service and a discussion of worship methods and techniques. The group is represented in the Student Christian Movement by Sabine Bardack, a member of the Executive Council of the Middle Atlantic Region S. C. M.

Rethinking Jesus' Way of Life. Consider this list of tasks, drawn up by a student conference group in the Southwest last spring (it was a W. S. C. F. Conference, international and interracial, with T. Z. Koo as speaker):

I. Economic Life.

Join with some intimate friends (as did Dr. T. Z. Koo) in a project whereby each member of the group submits his personal expenditures to the criticism of the rest in an attempt to live as simply as possible. Contribute the amount above bare necessities to movements seeking to eliminate the causes of unemployment.

Have your cabinet or church group live closely enough to suffering families to understand the economic debacle in all its cruelty.

For a series of Association meetings contrast the way in which Communist Russia, Fascist Italy, and Individualistic America deal with economic, social, political, and religious problems.

To obtain a realistic picture of communist life, correspond with a Russian student.

II. Nationalism.

On the grounds that it is nationalism in miniature, analyze dispassionately the prevailing attitude toward school spirit.

Sponsor meetings and acquire friendships with students from other lands.

Since the rational process cannot function in wartime heat, determine your stand on the war issue now.

Organize the friends of peace in your precinct into a politically potent group to see that your representatives vote for all peaceful measures—even though this step eventually lead to the choosing of new representatives.

Undertake the project of a local World's Student Christian Federation Meeting, with church or other groups acting as countries.

III. Race.

Whether the problem is Negro-White, Mexican-American, or Jew-Gentile, see that the conflict groups meet together to seek understanding.

Incentive to Research. Because all too little is known about the history and the existing facts of Protestant, Catholic and Jewish relations, college professors in the fields of history and political economy can be of practical help by assigning research projects to students in their courses. In any sociological discussion of inter-

national, interracial, and interclass problems, the limited field of Protestants, Catholic, Jewish relations provides an excellent case illustration from which can be learned the elementary lessons, the A B C's of intercultural phenomena. Social psychologists, sociologists, anthropologists, and historians are invited to gather data and to encourage their students to write term papers, and send them to the National Conference of Jews and Christians. This material will be digested and submitted to an Institute of Human Relations, planned for the summer of 1935. Communicate with: National Conference of Jews and Christians, 289 Fourth Avenue, New York City.

■

A Successful Collective

In a pamphlet heralding "Something New in Collective Bargaining" the Student Coöperative Association of the University of Washington tells how fifty-seven students who faced the threat of leaving school for economic reasons banded themselves together for collective living and saved themselves over $5,000 in expenses last year.

In the process of making their own education possible they point out that they have "also discovered new social values in a type of group life that emphasizes individual initiative, personal integrity, and practical idealism." Here is the dilemma they faced if they were to remain in school: "There were long hours and low wage standards for the few who could find jobs. 'Batching' to save money was time-consuming and in most cases monotonous and inefficient. Living in boarding houses or about other student centers compelled them to pay for the services of others while they themselves were unable to find employment. Food costs were unreasonably high; rent was proportionately high because houses were running at less than half capacity."

To meet this situation a group of students organized under the leadership of Walter Honderich, a graduate student. They purchased in large consignments direct from wholesalers and producers; organized to do their own labor, and eliminated profit by crediting all unnecessary surplus funds directly to paying members. Students contributing three hours of work a week were able to cut board and room costs under this plan approximately to $16 per month. A number of students reported that they were able to keep all their expenses for the school year within $325. This saving was accompanied, apparently, by a gain in social activity at the same time the grade average for the members rose to well above the all-university average.

The coöperative plan is in full swing on the Washington campus this fall with several additional houses being opened.

■

WAR AND PEACE

"This Munitions Business." The Senate exposures, spectators said, were a good show. As the scenes unfolded, the beautifully coöperative and completely international character of the munitions racket was revealed. In a forty-page booklet entitled *This Munitions Business* a verbatim text of a juicy part of the hearing (that involving the Electric Boat Company) is reprinted, with instructions for staging a "Repeat Hearing." The cast requires "Senators," "Munition Makers," "Investigators," "Press Representatives" and incidental props. The booklet sells for 10 cents, or $1.00 for twelve copies. Secure from: National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C.

Birmingham Age-Herald

"Yes, indeed, business is improving."

Your Congressman! Emanating from *The Yellow Sheet,* breezy bi-monthly publication of the Asilomar Intercollegiate Economics Commission, are these suggestions for students who wish to encourage the Nye Commission's investigation into the munitions industry:

Write to Congressmen and Senators, asking intelligent questions that require an answer, not a stereotyped one, and referring to some magazine article so that the recipient will have to read the article in order to answer the letter. Then write again, thanking the Congressman for his letter, asking another question and giving your opinion.

Write letters of commendation to the Nye Commission, urging continuance of their work. Use speakers available in your school and community.

Following this plan the student Y. M. C. A.-Y. W. C. A. at Berkeley coöperated in a big Post-Armistice meeting, prepared for by several study groups.

Forty-six per cent of the voting student body at Swarthmore College declared that they "would fight or aid in no war whatever." Of the 610 polled, 176 were for total disarmament; 169 wanted decreased armament. On the munitions industry the vote was: 228 for government ownership, 149 for regulation; 19 for government-hands-off.

"Accept My Resignation." A senior at the University of Kansas, upon completion of his academic work last June, resigned his membership in the R. O. T. C. in a letter to the Commanding Officer, giving the following reasons for his action:

"I disagree strongly with the personal views on international relations and national policy presented in your classrooms. I have given much study and consideration to these matters in the past year and I feel that the views presented are inaccurate and dangerously reactionary.

"These views admittedly reflect the instructions and policies of the military departments of our national government. I strongly oppose propaganda, indoctrination, and the influencing of civil opinion by the military departments of the administra-

tive branch of our Federal government. This should not be carried on under the guise of 'citizenship training.'

"I feel that the present methods of military training involve a dangerous waste of public money.

"I believe that the psychological acceptance of the institution of war is one of the most obstructive forces barring the way to peaceful coöperation between nations. Our present program of military training for youth should not be so directed as to obstruct the machinery and spirit of peace. It is not necessary to the technical training of military personnel that this attitude be inculcated. Our national safety is indeed prejudiced if our professional defenders are compelled to accept these unbalanced views and warped psychological attitudes.

"I find no moral or practical adequacy in the present system of military training. I deem it a social imperative that I align myself with those forces attempting to prevent the development of international violence and substitute a peaceful system of world relations rather than align myself with those forces that have had and will have, unless checked, a guilty part in the genesis of another world catastrophe."

■

STUDENT CONFERENCES

New York State Student Conference met at Wells College, November 2-4, with a speaker line-up including Charles W. Gilkey, H. C. Eagelbrecht, Francis A. Henson and Michi Kawai.

The Pacific-Southwest Inter-school Retreat, at Camp Orinda, October 26-27 brought together Association officers, faculty advisers and secretaries from University of California, San Jose State, Sacramento Junior, College of the Pacific and Hollister Junior College.

New England students assembled on the University of New Hampshire campus November 9-10, with Kirby Page as speaker on: "Building a Christian World Order."

A group of students from Amherst, Massacusetts State, Mount Holyoke, and Smith Colleges, gathered at the Homestead (the home of Sophia Smith) in Hatfield, Mass, for an afternoon and evening, October 17, with Mr. and Mrs. Baldwin who presented the function and service of missions in the modern world. They were well qualified by their ten years of such service in Burma to present their subject in an adequate and fascinating way.

The New England S. C. M. is sponsoring a Student Conference on Missions for the week-end of March 1-3, to be held at Hartford, Conn. Plans are being laid by a committee of the Connecticut Valley Student Missionary Union, on which a number of members of the Student Christian Movement General Committee are serving. An intelligent interest in world Christianity seems to be abroad in southern New England, as evidenced by this conference, student initiated.

Colby College, Maine, was the setting for a Student Missionary Retreat the week-end of November 17-18. Leaders: Dr. Charles G. Cumming and Wilmina Rowland, S. V. M. Secretary coöperating with the S. C. M. in New England.

The Greater Boston Student Christian Council met at Cedar Hill, near Boston, November 3-4. It divided itself into five commissions for special study and activity throughout the year. One of these is a Commission on Christian Outreach which plans to emphasize the World's Student Christian Federation and the World Mission of Christianity. Basil Matthews is advisor of the group.

Religious Emphasis Week, an annual event at Louisiana State, began with the Fall Religious Convocation and got into full swing November 6 with an opening address on "The Nature of Religion" by Father Martin Burke, S. J., of Loyola University. On the following week-end, Louisiana State was host to approximately 75 delegates from Louisiana colleges for a two-day conference designed to help these various student delegates plan a program suited to the needs of their own colleges. Professor LeRoy Loemker of Emory University got the group off to a good start with his address, "Can We Live Intelligently Today?"

Kansas University was host to 250 students, professors and religious workers from the adjacent region, at a conference October 20-21. Goodwin Watson delivered the opening shots, "What Kind of a Social Order De We Want?" followed by, "Is There an American Way or Must We Follow the Pattern of Italy, Germany or Russia?" The evening panel discussion (with Professor John Ise of Kansas and Professor Arthur E. Holt of Chicago) considered "Can the New Order Come Without Violence?" and heard the closing address of Dr. Watson, "How Can the New Order Be Achieved and What Part Can Students Play in Its Achievement?"

■

Chinese Symbols

Confucian lions, tablets and a Chinese classroom, presented by Chinese students to their respective Alma Mater, express appreciation for educational benefits and personal friendships experienced during student days. Twenty years of small coins collected at Lingnan University Sunday Chapel service were translated, finally, into furnishings and equipment for a beautiful Chinese Room which Penn State students now enjoy. Two University of Missouri alumni sent as a gift to their college, two stone lions which for five centuries had guarded the city of Confucius' birth (in China the Missouri-Yenching School of Journalism has been called the cradle of Chinese journalism). A tablet on the Rensselaer Polytechnic campus was placed there by Chinese students in commemoration of the work of Dr. S. Wells Williams, a former Rensselaer student who served China both as missionary and scholar.

At Oberlin, the Shansi Memorial Arch stands as an enduring challenge to a consecrated life; the Arch commemorates Oberlin men and women who lost their lives during the Boxer Uprising; a few years later Oberlin-in-Shansi was founded and today is doing an inspiring educational work in China. Seven generations of Oberlin students have felt the influence of this memorial; each year the Christian Association has its final meeting at the arch; no longer is it regarded as a mute reminder of the past, but rather as a symbol of a living bond of international friendship and understanding with Chinese students.

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The Wayfarer

I am not quite sure whether *wayfaring* can be done best from a study chair or on the road. That, however, must be a subject for later contemplation for these lines are penned in the busy midst of rapid jaunts to student movement conclaves all the way from Northfield (Massachusetts) to Cleveland, Chicago, New York and Atlanta. Even for student conferences these have come gloriously near setting new heights in non-stop discussion, long range planning and top-flight fellowship.

■

At Northfield it was the Student Christian Movement Assembly, convening just forty-eight years after the first intercollegiate Christian Conference, to form a new united S. C. M. I was impressed with the crowd; they were the cream of the crop of Christian student, faculty, Association, Church leaders, and apparently they were in dead earnest. The Faith and Function (Purpose and Aim to the uninitiated) Commission report was a clear ringing challenge to forthright Christian living. The language couldn't be too strong for the students; some of the adults, however, were not quite so sure.

■

The spirit of the S. C. M. toward the Y. M. C. A., Church, Y. W. C. A. and S. V. M. made me feel that while the new was being created, the old was not being destroyed. For a year all the present agencies continue with pooled resources and planning; a year hence a new plan will be adopted. The only question I brought away with me was—will New England stand with the South and the other regions, in maintaining a truly national movement? I think the ayes will have it.

■

The National Council of the Y. M. C. A. met in Cleveland. While there were present hardly a half dozen representatives of Student Associations, the general attitude of the N. C. was friendly, resilient, helpful.

■

With the score in Evanston: Northwestern, 3—Illinois, 0, the leaders of the Y. M. C. A.'s in the Big Ten pressed steadily on with their discussion of student problems. Score 7-3: they were in the midst of social questions. At 14-3 they were raising the budget against stubborn opposition! It is a good group, and while they don't want to import the New England S. C. M. they do believe in coöperation and they want to play the game with other fields in a national movement.

■

Atlanta: that always is an event. Good fellowship, good stories, good singing, prayer and laughter are characteristic. And somehow an amazing amount of solid work gets done.

While I was in Chicago I saw Raymond Currier who in addition to (perhaps because of) his duties as editor of THE INTERCOLLEGIAN AND FAR HORIZONS is working temporarily on the editorial staff of the *Christian Century*.

■

Christopher Morley, *Haverford* and *Oxford*, is asking colleges to be consistent in their news reporting. "The academic news item that we have never yet seen in the newspapers runs something like this," he announces in The Bowling Green of the *Saturday Review of Literature*. Here it is:

The classrooms at Nutrix University have been hard hit by graduation. At least four A men are lost from English 36 and Instructor Frogbones says the whole spearhead of his rhetoric attack is blunted. In the mathematics ensemble things are even worse: "Hypo" Gobboon, one of the greatest performers in calculus, who ever faced a blackboard, leaves a wide-open gap, and the class in analytic functions dismayed the college by graduating en masse. A whole new unit will have to be built. In classics also many a shift will be necessary next season. Cat ("Catullus") Scansion, three-year veteran in Latin lyrics, is gone and replacements will be hard to find. The front row of the economics seminar is swept away, including Biceps Jorgensen, the big Swede who was a tower of strength in Commercial Paper. Similar foreboding is felt in Professor Purple's class in Advanced Composition. His outstanding performers with gerund and predicate have left the old campus and next fall's material does not look promising. The alumni are universally despondent.

I trust that all colleges will adopt the style suggested, thereby putting scholarship at last on the high plane of athletics, where it should be and where it will have an appeal to alumni who now devote their interests only to the new football coach.

■

Harry Bone writes from Paris that he will be back in February with a Ph.D. in Psychology from the Sorbonne. He will be available in the spring for a number of college seminars on student problems from the viewpoint of Christianity and psychiatry.

■

We need more men and women who will stand with the 46% of the student body at Swarthmore who declare they will not "fight or aid" in any war whatever. The old peace societies seem largely to have lost their nerve or their effectiveness. May we be seeing a new peace movement budding in the colleges? Or is the R. O. T. C. gaining ground?

■

Dr. Kagawa is quoted by Dean Graham of Oberlin as having said recently that "Japan needs more missionary graves." No—you're wrong! He didn't mean what you think. He meant more missionaries who are so devoted to their work as to live out their lives there and die there, for the love of Christ and of the Japanese.

■

I see that the Seabeck Conference next June is to be co-ed. Only the midwest and New England men's conferences are now free and independent!

THE WAYFARER.

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"We enjoy keeping up with the developments among students in America and are especially anxious now to see the outcome of the proposed new 'Movement.' "---George Workman, Soochow.

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Correspondence

Student contributions to this department are urgently invited

Welcome S. C. M.

At the Northfield Assembly, the week-end of October 19-21, the Student Christian Movement became a reality in New England. Almost all of the colleges in our Maqua Region were represented at this assembly. I believe that the region as a whole welcomes the birth of this new movement. However, I believe that some of the colleges which are away from the regions of active work on the new movement did not realize the true importance and significance of the Student Christian Movement, before it actually came into being. I believe that it will a great help to colleges which are away from large centers, for they will be able to feel more unified with the colleges which are in or near large centers. Sincerely,

BESSIE L. PROCTOR.

Mass. State College.

■

Red Scare at U. C. L. A.

TELEGRAM

NATIONAL OFFICE Y. M. C. A.: FIVE STUDENTS SUSPENDED ON FALSE CHARGES COMMUNIST ACTIVITY. RED SCARE RAISED TO HIDE ISSUE OF STUDENT OPEN FORUM REAL CAUSE OF SUSPENSIONS. LOCAL FIGHT FOR REINSTATEMENT HINDERED BY VIGILANTE ATTACK. YOU CAN HELP BY WIRING DR. E. C. MOORE, PROVOST U. C. L. A., ASKING UNCONDITIONAL REINSTATEMENT FOR ALL FIVE. APPRECIATE ALL SUPPORT POSSIBLE. GENERAL STUDENT COMMITTEE FOR REINSTATEMENT, HOLLYWOOD.

■

LETTER

(Sent via airmail in response to the wire of the General Student Committee for Reinstatement.)

PROVOST E. C. MOORE,
University of California at Los Angeles,
Los Angeles, California.

My dear Dr. Moore:

Out attention in recent days has been called repeatedly to the suspension of certain students from your university for their alleged radical activities. In order that we may be able to answer the questions of interested friends of U. C. L. A. here, we would appreciate it greatly if you would be willing to send us a full statement of the facts involved.

We are sure you understand how fully convinced we are as a movement that any permanently sound solution for the tangled problems of modern society must be based upon a thorough respect for human personality and the rights of individuals of all classes, races and opinions to make their contribution to the common search for a more satisfying and effective social order. The alternative to such a policy of encouraging free

speech and assemblage would be dictatorship, revolution and chaos.

In response to their telegram we are sending a copy of this letter to the General Student Committee for Reinstatement, Hollywood, together with a request for any statement they may wish to make.

Cordially yours,

HAYES BEALL,
Chairman, N. C. S. C. A.
A. R. ELLIOTT,
Acting Executive Secretary, Student Division, Y. M. C. A.

■

Save the Children

The Save-the-Children-Fund-of-America is doing a thorough-going job of child welfare in mountain areas. Just now the workers are almost heartbroken because they do not have clothes with which to keep children in school. I do not mean such clothes as you are used to seeing on school children; I mean overalls and two shirts for a boy and two simple dresses for a girl. Of thirty-five children in one mountain school only two had shoes. Three dollars will furnish a complete kit of clothes for a boy or girl—underclothes, simple dresses and sweater; or overalls, shirts and jumper, coat and shoes.

Or used clothing will be gladly received. Almost anything sturdy can be used. It will be remodeled if necessary by sewing groups directed by the workers. A student club or other group can in most colleges easily get together a shipment of good used garments that may mean keeping a whole school going. Even one garment will be welcome. Please send direct to: Save-the-Children-Fund Distributing Center, Harlan, Ky.

School books are almost as badly needed. So are hot school lunches, cod liver oil, child health clinics, recreation material, toys and games, traveling libraries. Supplying any of these things for one little mountain community would make a fine project for a group. Requests for further information, or checks, may be sent to Save the Children Fund, 156 Fifth Avenue, New York, N. Y.

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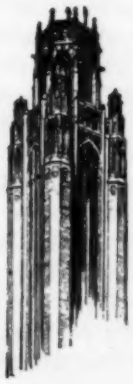

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"Realistic Theology"

◆

A Book Review by

REINHOLD NIEBUHR

◆

Walter Marshall Horton

NO ONE in a day of confusion keeps his head better than Walter Horton. His new book,* in which he analyses the characteristics and weaknesses of liberal theology and seeks to provide a more adequate realistic theology for our day, is a genuine contribution to the task of reorienting Christian faith to these troublous times, a task in which most of us who care for the Christian religion and believe in it are more or less engaged.

Professor Horton is quite right, I think, in finding in Barthianism a helpful criticism rather than a way out for American Christianity. He thinks that the old liberal belief in unity and continuity between God and the world was too cheaply bought but he is not willing to substitute for it a credo of complete discontinuity. He discards the old liberal identification of progress with the kingdom of God but he is rightly suspicious of a religion or theology, the absolute criteria of which are completely irrelevant to the relative moral and political tasks with which we must deal. He wants a conception of a Kingdom of God which, both in history and beyond it, is a religious tension which contributes to moral energy and yet is not lost in or completely identified with any particular moral enterprise. What he has to say on these issues is wise, sane, helpful.

Naturally there emerges in Horton's reorientation a new emphasis upon the church. That is bound to become a general tendency in modern Christian thought. "I trust," says Professor Horton, "that I harbor no illusions about the Christian church. In its existing form it is clumsy, divided, disoriented and an appallingly tepid-tempered institution . . . Yet even in one of its most tepid and compromised branches . . . it has resisted the pressure of the totalitarian state more effectively than socialists or communists . . ." I think that both the negative and the positive parts of this statement are correct. The intransigeance of the German church is significant and a proof of the fact that a church which maintains a shred of its vitality will never be captured completely by any political movement.

In developing his theory of how the church is to transcend political programs and be free to call attention to the perennial problems of the human spirit, which no political movement can solve, Professor Horton returns in my opinion to a pretty consistent moralistic liberalism. He doesn't like the class struggle. He raises the question whether the present reviewer expects deliverance from the "body of this death" by a class war and answers it by the statement, "Probably not." I should like to substitute the word "Emphatically" for "Probably," as far as my own opinion is concerned. Yet I am unable to understand his theory of moving the church out of the class conflict. "When the church identifies itself with any political class or social movement she divides her own fellowship and cuts off her own power at its source. When she lends official sanction to violent coercion . . . she throws away her own characteristic weapons which are the weapons of persuasion," he declares.

From this it would appear that the liberal church has just as much difficulty in accepting the natural laws which reveal themselves in social life as the orthodox church has in accepting the laws which govern the physical world. It is not the business of the church to espouse the class struggle but to accept it as a fact, *i. e.,* if she wants to be realistic. The acceptance of a fact does not divide the membership. The membership is divided by the fact, unless of course the membership of the church is all or mostly on one side. It is not the business of the church to espouse violence, but it is her business to be "realistic" and unmask the pretensions of privileged classes who use covert violence and claim moral superiority over underprivileged classes who cannot afford the luxury of covert violence and may therefore on occasion use overt violence. If the church is to have a redemptive influence in the class struggle it will have to look at it not from the perspective of liberal and middle class morality but from the perspective of absolute Christian morality, under which the pacifistic middle classes will be condemned as completely as the revolutionary classes. If the church wants to bear testimony to the dangers which lurk in all forms of coercion and violence let her return to asceticism and give a pure testimony against it. The pseudo pacifism of privileged classes allows our middle class churches to say too easily, "I thank thee God that I am not as other men are, extortioners, unjust, adulterers, or even as this revolutionist."

The same return to a supposedly disavowed liberalism is manifest in Professor Horton's suggestion of the adoption of Major Douglas' social credit scheme as a program of minimum social righteousness for the church. Whether the social credit is really a step in the direction of social justice is a question for specialists to decide. My own conviction is that all these

* *Realistic Theology.* By Walter M. Horton. Harper. $2.00.

efforts to arrive at justice by tampering with credit in order to avoid the necessity of tampering with the property system are, however well meant, delusions. Technocracy and inflationary proposals are in the same category. To ask the church to adopt such specific proposals is to commit the old fallacy of flight into some moralistic substitute for the realities of social life. Human society does not conform to the canons of a high morality, on either the conservative or the radical side; or if you will, on either the German or the French side. It is not the business of the church to advance some liberal substitute for the rigors of political life. It is her business to keep all of life under the tension of the law of love.

These criticisms do not qualify my very great appreciation of the services Professor Horton has rendered in writing his book. The disintegration of liberalism has presented us all with a very difficult problem. Many of us agree that neither Barthianism or communism are the way out for us. In finding a way to a more solid theological footing in our day most of us are still in serious disagreement, once we have passed beyond our common disavowal of extreme positions. Professor Horton's volume is an important contribution to the task of working out an ultimate common position for the liberal evangelical Protestant church.

■

Your Money's Worth

Two students, an upperclassman and a freshman, sat discussing finances and economical ways of getting through the university.

"Tell me frankly," said the freshman, "how much extra does a fraternity cost?"

"Well," replied the upperclassman, "that depends partly upon the fraternity. And don't forget that there are real values in joining a good fraternity. You would expect to pay something extra for these values which you receive. I would say a fraternity costs approximately an extra hundred dollars a year. The minimum on which a Wisconsin student can attend the university is about four hundred dollars per year. I think the first question for parents and students is whether they can and will increase the minimum expense by twenty-five per cent, for the advantages a fraternity has to offer. The second question is whether an extra hundred dollars, if available, can be invested to secure more advantages than the fraternity offers. The third question is whether a student can get the same advantages without joining a fraternity. On this point opinion differs. Many fraternity men would say 'no.' Many nonfraternity students, however,—and I am one of them—do seem to get equal advantages through their association with the church groups, the University Y. M. C. A., the dormitories, and the Union."

Sometimes parents, and students, too, make the mistake of comparing a dollar's worth of Y. M. C. A., let us say, with a hundred or two hundred dollars' worth of fraternity. Parents and students who take a real interest in the Association and support it proportionately, find it fills a large place among the constructive social movements of the campus.—*Wisconsin Bulletin.*

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THE BROWSING ROOM

a conversation about books

By PAUL M. LIMBERT

TO ONE who has been pained by the relative indifference of American young people to profound social issues, there is something strangely exciting about the picture of communist youths, thousands strong, shouting as they march in the streets of Moscow, "We are making a new world! We are making a new world!" In more sober moments, however, one begins to wonder: Is the younger generation after all a significant factor in determining the kind of world we are to have? Are not young people the shock troops of any movement, whatever the color of the shirt, which sweeps the country? Do they have enough insight to sound the depths of the tides which are sweeping civilization—somewhere?

I PICK up a new volume hopefully. It bears the arresting, almost flamboyant, title, WE ARE THE BUILDERS OF A NEW WORLD. It is a summons to youths of high school and college age to take their place as "master builders" in a day of social crisis. It is made up of chapters from the writings of Sir Philip Gibbs, Raymond Fosdick, and other liberals, interspersed with materials prepared by the editor. It is the kind of book one can use as a starting-point for discussions. It would meet the need of a number of student groups who have not done serious thinking on social and economic issues. It passes rapidly in review many of the sore spots of American civilization and insists—with too much optimism, I think—that the time is ripe for young graduates to go out and remake the world. But it still leaves me wondering about youth. It is only a primer; many of the real difficulties in the building of a better world are left unspelled.

I TURN to another analysis of the current scene in America, larger in volume and much more sophisticated. It, too, is a compilation, made up of articles written over a period of two years in one of the newer periodicals, *Common Sense*. It is a CHALLENGE TO THE NEW DEAL. It reminds me of *Only Yesterday*, that vivid review of the decade of the nineteen-twenties in American life. Already the presidential campaign of 1932 and the bank crisis of March, 1933, seem far in the past. As one browses through this book, the last two years of political and economic revolution become alive again. One sees in perspective the crisis which led up to the New Deal and the high hopes with which the experiment was begun. But soon again the clouds gather ominously; the New Deal is seen by these writers as a failure, "a fraud and a sham in spite of its humanitarianism."

In the later chapters the theme is the possibility of a Second American Revolution in the offing, not a revolution according to the imported patterns of communist textbooks, but a radical political movement rooted in the peculiar American soil of pioneer tradition, a movement to begin probably with the agrarian discontent of the Middle West. For the contributors to this "Challenge" are radicals of relatively a new type in America: they lack faith in the socialist and communistic parties as at present organized, yet they insist upon the need of revolutionary changes, with a faith that the Age of Plenty (*a la* Technocracy) is just around the corner. In spite of the inevitable jerkiness of a series of independent articles, the editors have managed by brief forewords and postscripts to give a fair semblance of continuity. There is a spice of humor here, rare in radical literature, indicating that first-rate cartoonists and journalists are at last being pressed into service. I lay down this book with the feeling that here is a movement in American political affairs worth watching—and perhaps more than that—based on the conviction "that capitalism is doomed, that revolt must be thorough but can succeed only as it takes an American way."

IN THIS challenge to the New Deal there has not been a word about religion. So I am attracted by a new book with a bright red cover bearing the intriguing caption, RELIGION AND REVOLUTION. Ha! here is perhaps a new slant on the function of religion amid cultural and political upheaval. And so it is, but not in the way I expected. It bears only indirectly on our American problems. It deals almost exclusively with developments relating to faith and organization among Protestant groups in Germany. Adolf Keller tries to interpret to American students the religious and philosophical issues which are at stake on the Continent today. The perennial problem of relation between church and state is again to the fore, how to be a Christian giving obedience to the absolute law of God, while yet involved in a world of imperfection and relativity. According to Dr. Keller's account, the answers which are being hammered out in Germany do not take their cue from Karl Marx, but from Martin Luther and John Calvin. He

depicts the ferment within the German church today as a rebirth of the spirit of the Protestant Reformation, with its emphasis on faith and the Word of God. If you want to understand why the staunchest opposition to the Nazi régime has come from religious groups, if you want to know more about Karl Barth, if you want to be a more intelligent member of the World's Student Christian Federation, you will be willing to wade through these rather theologically-phrased lectures.

FOR one who is seriously puzzled to know what place there is for organized religion in the modern world, I predict that the most profound book of the year will prove to be one which comes from outside Christian circles. I refer to JUDAISM AS A CIVILIZATION, the *magnum opus* of a professor who is commonly regarded as the leading Jewish philosopher in America today, Mordecai Kaplan. Would you see more clearly, from the standpoint of social psychology, why the historic religions have been losing their power over the minds and consciences of millions of followers? Do you doubt the value of traditional religious observances and wonder whether there is any way of reinterpreting them so they will have meaning for college youths? Would you understand better the dilemma of a thoughtful Jewish student, who has lost the meaning of the orthodoxies of his grandparents, yet cannot erase the consciousness of being a Jew?

To Professor Kaplan Judaism is far more than a religious sect or an ethical philosophy; it is the total accumulation of historical tradition, language, folkways, æsthetic values, social and spiritual ideals which constitute a civilization. "We can no more separate a religion from a civilization than we can separate whiteness from snow, or redness from blood. If we want to have a religion that is relevant to life, we must of necessity accept the civilization that goes along with it." Ethical ideals and philosophical principles cannot retain their vitality apart from the soil of religious observances and social institutions in which they have been cultivated. It is the fate of the Jew outside of Palestine to live in two civilizations. Is it not also the lot of the Christian. I ask myself, to live in two civilizations: one, the national and racial culture, with many pagan elements, into which he has been born; the other, a community of believers, the Church Universal? Is not the importance of Christianity today amid the "worldly" religions of nationalism and capitalism to be explained largely by the lack of consciousness of belonging to another—and higher—civilization, the City of God of St. Augustine? It is too much to expect many of my student friends to buy this tome of six hundred pages, but I am sure it ought to be accessible in our college libraries for careful study by professors and leaders of religious work.

"LIFE is so seldom different for people who profess the Christian belief in God, and it ought to be. We are wasting our substance in commonplace living." This is what Allan Chalmers means by THE COMMONPLACE PRODIGAL—you and I, professing to be sons of God, but seldom claiming our heritage. This is not a closely-knit argument about prayer; it is an eloquent testimony to what the practice of the Presence of God may mean, flung out passionately from the experience of one who lost belief in God in the trenches of the World War, and found it again. The book is written with the poetic imagery and the prophetic vividness which we have learned to associate with the young pastor of Broadway Tabernacle. Allan Chalmers has spoken widely in eastern colleges; he has sensed the spiritual confusion and mediocrity of this student generation. If you have experienced the "tragedy of ineffective prayer"—and who among us has not?—this will be a book to keep by your bedside.

While doing some fresh thinking recently on this matter of prayer, I ran across Mary Austin's latest literary work, CAN PRAYER BE ANSWERED? It is a beautiful little book, exquisitely printed, with several woodcuts by Lynd Ward which alone would stir a response in the soul. It also is the expression of an artist and one who has experimented with life, rather than the reasoned treatise of a theologian. The author herself says these are only notes; for thirty-five years she has been making discoveries about prayer, but she is still far from being able to write at length on the method and philosophy of prayer. The book puzzles me; I cannot decide at some points whether it is näive or profound. Mary Austin has woven into her experience of prayer elements of Indian ritual and Catholic discipline. She is convinced that prayer can bring rain to parched fields and money to empty treasuries. Yet this confidence is not based on dogma or magic: "Prayer, under whatever theology, is a self-originating gesture of the human mind to meet a corresponding gesture working within the constitution of the created universe." Playing poker she has found to be one of the best mental disciplines preparatory to prayer! Read this book with a few friends; see whether you do not arouse a whale of a discussion—and perhaps encourage a bit of experimentation to find out whether Mary Austin is right.

Books of the Month

WE ARE THE BUILDERS OF A NEW WORLD. H. H. Moore, editor. Association Press. $1.50.

CHALLENGE TO THE NEW DEAL. Alfred M. Bingham and Selden Rodman, editors. Falcon Press. $2.50.

RELIGION AND REVOLUTION. Adolf Keller. Revell. $2.00.

JUDAISM AS A CIVILIZATION. Mordecai M. Kaplan. Macmilan. $5.00.

THE COMMONPLACE PRODIGAL. Allan K. Chalmers. Holt. $1.75.

CAN PRAYER BE ANSWERED? Mary Austin. Farrar and Rinehart. $1.00.

THIS ACADEMIC FREEDOM

(From page 70.)

The "communistic meetings" mentioned in the charges against Celeste Strack refers to a discussion among a few students in the steps of the library between classes in which Miss Strack pointed out the reasons she wanted an Open Forum.

Following the suspensions the Provost began to get evidence of the unsoundness of his accusations. He discovered for the first time that his informants were overzealous in their efforts to show the basis of a "red plot." He realized that he had gone too far, and lacked the evidence to substantiate his case. But, the publicity was out. And he was being lauded by the super-patriots as a valiant foe of communism.

The boys and their fathers were accorded a conference in which the Provost took a noncommital position, intimating that they might be reinstated within two months, but making such action hinge on the complete "purging of the campus of the reds." The fathers and boys were insistent that an apology and exoneration be given. Their characters and good names, their futures and standing among their friends had been jeopardized.

While the boys were in the Provost's office, 3,000 students waited outside for an "open hearing" for their suspended leaders. The educator was nervous. He asked the boys to go out and disperse the "mob." One of the accused said, "Go and disperse them yourself. Your action caused their assemblance." The Provost got the police on his private wire and within a short time radio cars dashed to the scene of the "riot." With the single exception of a tussle with a campus policeman who had jumped a group of students, it was entirely a peaceful gathering.

However, the following day, the Provost characterized it as a riot and called upon the students to take action "to purge the campus of the radicals." Student vigilantes were organized to rid the campus of the "reds," "by force if necessary." They launched a new organization: "UCLA for America Movement." They set up tables to register students opposed to communism, and distributed American flags for the button holes of the loyal students.

At an Alumni Banquet, Provost Moore said, "This week I have been remodeling the university which was being destroyed by an army of termites." Dr. Frederick Woelloner, speaking on behalf of the faculty, said, "We no longer believe in free speech. We believe in responsible speech." He explained this curious doctrine a little later by pointing out that the state university was in great need of support if it is to get appropriations from the legislature. However, while the famous "red-baiting" professor of education was speaking on behalf of the faculty, a large number of the faculty members were meeting to take action demanding the reinstatement of all five students, and for academic freedom.

The issue is clear-cut. Are students to be permitted to discuss economic, social and international problems freely? Are student leaders to be forced to coöperate with the American Legion and the super-patriots against their own views of what is right? Is vigilantism to find its place on university campuses? Shall the Provost be permitted to set the students to persecuting students with unpopular views to the point of using "force if necessary"? In all its aspects this is now a national issue.

■

ON BEHALF OF OBJECTORS

To the Editors:

Since the impression seems to have gone abroad that churches officially have done little in behalf of conscientious objectors at colleges and universities where military training is compulsory, I should like to pass on to you for your information the action of the General Assembly of the Presbyterian Church in the U. S. A.:

"That the Board of Christian Education be instructed to take such action as may be necessary to establish the status of a Presbyterian who has conscientious objections to war as being the same as that of a member of the Society of Friends."

In compliance with this request official action was taken by our Board and every state university president in the country was informed of this official action and advised that our church stood ready to support any of its members who, because of Christian convictions, could not participate in military training of any sort. Notice of this official action was also communicated to all pastors at these educational centers.

William Lindsay Young,
Board of Christian Education of the Presbyterian Church in the U. S. A.

Who's Who in this Issue

Sherwood Eddy—in China this month, on a world encircling tour; returns to the U. S. A. in February to resume his unique leadership of campus and student conference discussions of the Christian solution of modern problems.

R. H. Edwards—director of the United Religious Work (C. U. R. W.) at Cornell University; last summer assisted in Dr. Rank's Psychiatric Clinic in Paris.

Luther Tucker—student in the Episcopal Theological Seminary in Cambridge, Mass.; member of the Executive Committee of the World's Student Christian Federation.

Rayford W. Logan—professor at Atlanta University, in Atlanta, Ga.

Basil Mathews—widely known author and authority on missions; member of the faculty at Newton-Andover Theological Seminary.

Chester Williams—former President of the N. S. F. A.; now a free-lance in California.

Reinhold Niebuhr—author of *Moral Man and Immoral Society, Reflections on the End of an Era,* and other books.

Paul M. Limbert—professor at New College in New York City.